GINZA RABBA

The Great Treasure

An equivalent translation of the Mandaean Holy Book

Translated by

Qais Mughashghash Al-Saadi Hamed Mughashghash Al-Saadi

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Drabsha

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Prof. Dr. Qais Mughashghash Al-Saadi
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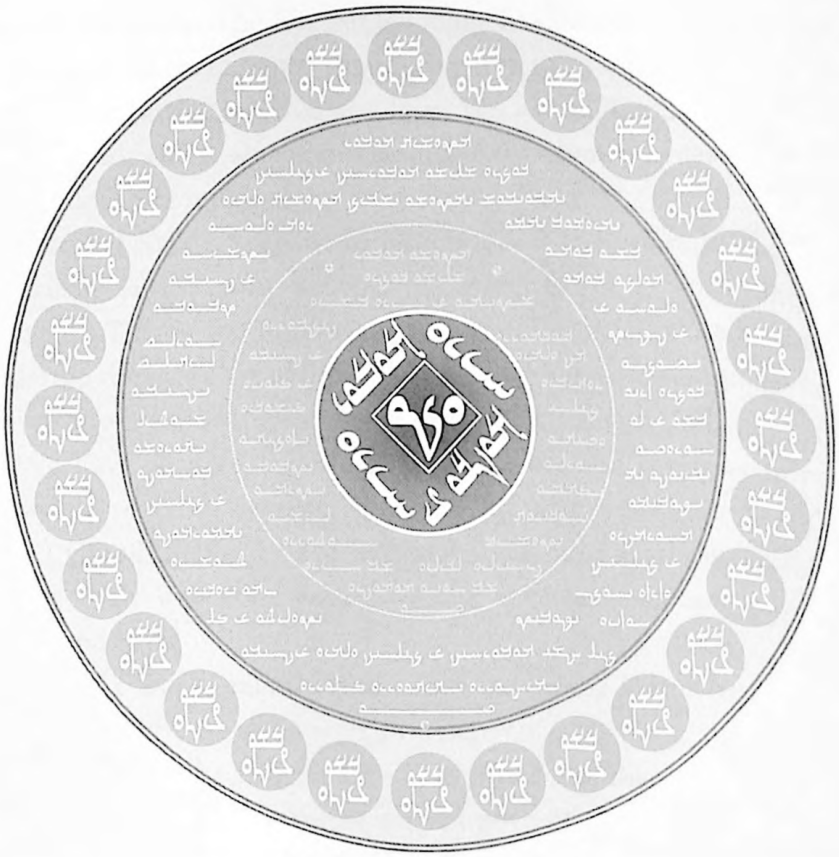
GINZA RABBA

RIGHT VOLUME



The first circle (from inside) contains the short term of the Mandaean testimony of faith: "Hayyi exists, my Lord exists, Manda ʿd Haii exists". The following inner cricle contains a Mandaean prayer (see p. XXI). The next circle contains the opening phrase of the right Ginza (see p.1). The 28 outer circles contain the phrase "Ginza Rabba" in Mandaic calligraphy.

'Bshumayhon 'd Hayyi rabbi
In the name of the Great Hayyi

How much I will be happy when the Mandaeans can read their religious books in their own language, Mandaic, but unfortunately, they can not today. The English language has become the language of the majority of them, since they today live in many countries rather than in their homeland, Iraq and Iran. We would like that all of them, and especially the new generations, have the chance to read and learn more about their religion.

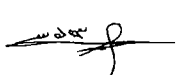
The *Ginza Rabba* is their main holy book. It is important that every Mandaean family own it, read it, learn from it, and follow its teachings. This is the purpose of this translation and the reason for rendering the meaning of the text in a comprehensible language rather than precisely following the words of the original text itself.

We have ensured this work to an honest and careful committee consisting of Prof. Dr. Qais Al-Saadi, Mr. Hamed Al-Saadi and Mr. Fouad Chasib Subbi. I have followed their hard work and helped to answer their questions regarding the meanings of some Mandaic words and texts.

I would like to mention here that the *Ginza Rabba* in its original Mandaic is the base upon which we depend.

I appreciate the efforts of the committee and thank them and those who shared with them in this very important project. I pray to Hayyi Qadmayyi, the Great Life, to bless them. I call upon the Mandaeans, and especially the new generations, to read it and follow the teachings which are the teachings of our first religion, the teachings of the Great Life.

'u Hayyi zaken



Rishema Salah Jabbar Tawos

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

The principles and the teachings of any religion have to be preserved in a book, so that the followers of the religion can read and understand them. It should be written in a comprehensible language, to ensure that its readers get the full benefit of it.

Our holy book, the *Ginza Rabba*, was written in the Mandaic language. Unfortunately, most of the Mandaeans nowadays have lost the opportunity to learn their mother language. Therefore, we have found it necessary to translate our holy book into Arabic. An efficient specialized committee accomplished this project in Iraq, finishing in 2001.

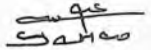
Because the Mandaeans are today distributed in a diaspora, in which most live in countries where English is the common language, it once again became necessary to translate our holy book, the *Ginza Rabba*, into English for the benefit of our descendants and for those who would like to know more about Mandaism.

The committee that volunteered to undertake this great project consists of Prof. Dr. Qais Mughashghash Al-Saadi, Mr. Hamed Mughashghash Al-Saadi, and Mr. Fuad Chasib Subbi. We personally followed the progress of this translation and took note of the great efforts exerted to accomplish it.

It is important to mention here that no translation can be substitute for the original text, especially with regard to sacred books. For a greater understanding of the principles and the teachings of the Mandaean religion, it is important to read and depend upon the original texts in Mandaic.

I fully trust the sincerity and efficiency of the committee in translating the meaning of the original *Ginza Rabba*'s texts, and invoke Hayyi Rabbi, the Great Life, to bless them and hope that the Mandaeans who know English and the coming generations will get the most benefit from it.

'u Hayyi zaken



Rishema Sattar Jabar Hillo
Head of the Mandaean Community

'Bshumayhon 'd Hayyi rabbi
In the name of the Great Hayyi

The Sabean Mandaeans, to whom I belong, consider the *Ginza Rabba* as the main sacred scripture that contains the principles and instructions of their religion. They have a great appreciation for their holy book due to its unique language and primal teachings which bear witness to the antiquity of their mono-theistic faith.

Unfortunately, the Mandaeans in Iraq and Iran ceased learning their language as a result of using Arabic and Persian in their daily lives. Due to their emigration to many countries of the world, they acquired knowledge of other foreign languages, such as English, which is of great relevance to the coming generations.

We realized the importance of presenting the *Ginza Rabba* in a language which our children can comprehend. We want to help the Mandaean youth to read their holy book and understand their faith, since we have noticed their interest and how proud they would be to deal with their scriptures just as other communities do.

Since I arrived in Australia along with the first Mandaeans in 1979, I have attended to this important matter. The more that Mandaeans were forced to leave their home countries, the more they have hoped to gather themselves together in one land, such as Australia. The future of our children and the survival of our doctrine has always been our mission.

Due to my deep faith and abiding love of my people, I have dedicated myself to translating the *Ginza Rabba* into English for my family, grandchildren and children of all Mandaeans. We are responsible for preserving the heritage that our ancestors have maintained for thousands of years in a language that is understandable for everyone everywhere.

Reverend Rishema Salah Jabbar Tawos and Reverend Rishema Sattar Jabbar Hillo appreciated this idea and encouraged me to keep pursuing this project. They suggested the well known Mandaean, Prof.

Dr. Qais Mughashghash Al-Saadi, to support this translation based upon his wide knowledge of this field.

I contacted him, and then visited him three times in Germany to discuss the details of the project. I was following with him the development of the work and how he was in contact with Reverend Rishema Salah and Reverend Ganzibra Sattar to discuss with them and with other priests about the correct meanings of the Mandaic words and some special passages according to the original texts.

It is my honor to thank Reverend Rishema Salah Jabbar Tawos, Reverend Rishema Sattar Jabbar Hillo, Prof. Dr. Qais Al Saadi, and Mr. Hamed Al Saadi very much for their support with this translation. I am very honoured to support this project, in order to make it available for my community.

I pray to Hayyi Qadmayyi, the Great Life, to accept this work from me, according to His grace upon my health, my family, and my livelihood.

I pray to Hayyi Qadmayyi to contribute to other projects in the future that serve our religion. May this work, which is free of charge for the Mandaeans, be considered for me as a *Zidqa Brikha* or "Blessed Oblation" in this life and in the World of Light.

'u Hayyi zaken

Fouad Chasib Muhyi
(*Yahia br Yasmen*)

Preface

Although Mandaeans neglected to document their history and have lost much of their oral traditions, they were quite eager to keep their religious heritage by copying their manuscripts. They therefore adopted strict regulations for copying their sacred manuscripts, to maintain and preserve them from one generation to the next.

The *Ginza Rabba*, or Great Treasure, is Mandaeans' largest collection of religious principles and instructions. According to their beliefs, the *Ginza* was the first revelation of God to Adam and thus considered as their holy book. Among Mandaeans, the book is also known as *Sidra Rabba*, the great codex or *Sidra 'd Adam*, the codex of Adam.

As unique as these people are, their holy book is specially arranged: it consists of two volumes, the *yamina* or "right" and *smala* or "left" *Ginza*. The "right" volume is larger and contains 18 chapters divided into individual tractates, whereas the "left" volume includes 3 main chapters containing many hymns. The way of binding both volumes together is very particular and used by the Mandaeans only for this book. Both parts have to be bundled together in one tome; the "left" part is placed upside-down to the "right" part, so that both parts can be read from right-to-left according to the Mandaic alphabet.[1]

The *Ginza Rabba* varies in its contents and deals with spiritual, even metaphysical aspects. It also deals with the mortal life of human beings and describes ancient visions concerning life after death. In particular, the "right" volume depicts the Mandaean theology, cosmogony and anthropogeny, i.e. the Mandaeans' dogma of monotheism and the creation story of the cosmos and mankind; in this part, Mandaean ethics are outlined by a detailed account of moral

[1] Some Mandaeans think this procedure arose from differences between the contents of the two parts: the "right" part deals with life and contains the creation and the descent of the Soul into the body of Adam, whereas the "left" part contains the texts about death, and how the Soul departs the body to ascend to the World of Light. In addition, I see that the first copyist collected the right part from several different Mandaic texts, whereas the texts of the "left" part were already together in one roll and dealt with one subject. In order not to mix the contents of the "left" part with the other texts, he used this way to collect them separately together in one book. In any case, the reader will respect the "right" side when he reads either the "right" or the "left" part.

duties. On the other hand, the "left" volume is concerned entirely with the return of the soul to its origin in the world of light; it is about the ascent of the soul after death and the idea of eternal life.

Generally, the *Ginza Rabba* represents consecutively the principles of the Mandaean doctrine: the belief of the only one great God, Hayyi Rabbi, to whom all absolute properties belong; he created all the worlds, formed the soul through his power, and placed it by means of angels into the human body. So he created Adam and Hawa/Eve, the first man and woman. Since the soul was brought down to the material world, it has to stay for a defined period of time in the human body and is obliged to suffer its worldly fate; however, the soul as a part of the divine creation should encourage human beings to do good deeds and to confront evil with God's help. God therefore sent the saviour to protect the soul, along with messengers to guide the people to a pious life according to His will. When the soul completes its predestined lifespan, the saviour will come to accompany it back from the body to its origins, whereupon it has to pass through several stations of purification.

In ancient times, the Sabeans Mandaeans were able to read and understand their manuscripts in their own language. The Mandaic language and alphabet were in official use during certain historical eras in southern Mesopotamia. The more that other languages were perceived for official use due to political and social changes, the more Mandaeans lost the chance to practice and educate themselves in their mother tongue; nowadays, its main use is limited to ritual practice by clerics.

In more recent times, Mandaeans have been facing serious difficulties in reading and understanding the *Ginza Rabba*, and explaining its contents to their children and neighbors.

In the past, there were several serious attempts to translate the *Ginza Rabba* into foreign languages by scholars as part of their studies of Mandaean religion. This began with the attempt of the Swedish Orientalist Mathias Norberg to translate it into Latin in 1815/1816. The first printed version of the *Ginza Rabba* was copied by the German Orientalist Heinrich Julius Petermann in 1867. Then the

German scholar Wilhelm Brandt attempted to translate the whole book into German, but only published some portions in 1839. His colleague Mark Lidzbarski produced the first translation of the whole book into German in 1925. Other scholars included in their publications some passages translated into English, usually relying upon the German version.

Despite these considerable efforts, Mandaeans were unable to use these editions in Iraq and Iran due to the unfamiliarity of German and Latin there. As the result of an increasing need to have a comprehensible *Ginza* in Iraq, the headship of the Mandaeans decided to translate the *Ginza Rabba* into Arabic.

In contrast to prior editions, the leadership took under consideration not to create a direct translation (word by word) as has been done before, but rather to produce a comprehensible translation according to the basic meaning of the text, conveying the sense of the original. The Arabic version was edited in a poetic manner and has been proofed under the supervision of the leadership of the community.

Since the last quarter of the twentieth century, the Mandaeans have been forced to leave their homelands. They have escaped to many countries, so that three-quarters of them are now living in the Diaspora: 4,000 live in the USA, 8,000 in Australia and New Zealand, and about 15,000 Mandaeans live in Europe, mostly in Sweden, Holland, Germany, England, Denmark, Norway, and Finland. There are also roughly 3,000 Mandaeans in Syria and another 500 in Jordan, waiting for any chance to be accommodated as refugees. The remainder of the Mandaeans is still living in Iraq and Iran.

Due to their emigration to foreign countries, the new generation of Mandaeans is becoming fully integrated into their new societies. They are deeply influenced by the cultures and the languages of these new "homelands". However, they have to sustain their identity by means of understanding their own religion and presenting their faith to other interested people.

As a result of this, it became necessary to translate the *Ginza Rabba* into English, so that coming generations will maintain their religious education in a language which is of common use.

Ganzibra Sattar Jabbar Hillo and Rishema Salah Jabbar Tawos entrusted me with this challenging task. They agreed to rely upon the Arabic edition, which was translated in Iraq in 2001, conveying the translated meaning into English.

Because of some lapses which were known to me concerning the Arabic translation, I decided to make a comparative analysis between the Arabic translation and the original in Mandaic: correcting some expressions and enumerations; avoiding unnecessary poetic words that were needed for the rhyme scheme, but not mentioned in the original; explaining some religious ideas and literary meanings which were incorrect in both the Iraqi edition and Lidzbarski's edition, and thus ensuring that such passages are translated accurately into English.[2]

In addition, I was also of the opinion not to include refined texts which reflect the same meaning or have an identical context, especially in the left part. But I included one more tractate in Book Three of the "left" part; this section was not translated into Arabic, and refers to Sunday and its importance as a sacred day.

We intended to bundle this book according to the traditional way as mentioned above, containing the right and left part. Furthermore, some special mandaic figure names and terms may have several meanings relying on the context. Therefore, they are listed in a glossary at the end of the book. The transliterated terms are always written in italics with capital letters and followed by English translation. They also may include special letters which are to pronounce as follows: "ṭ": stronger pronunciation than a regular T, "ʿ": to be pronounced like S in sun; an apostrophe, such as " 'Dmutha " is to be pronounced like I in image.

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[2] I have put the whole work into an evaluation study. It is about 100 pages in Arabic, which was presented to the leadership of the Mandaean community, and which will be published to remark upon the needed corrections on the Arabic translation.

Even though this edition represents a translation of the meaning, reflecting the intentions behind the original text rather than a literal translation, we were quite careful and attentive towards conveying the spiritually worded text from its Mandaic origins to an understandable language. The *Ginza Rabba* should be easily read and understood by everyone; our aim is to make its ancient heritage coherent with modern usage, so that readers are not confused.

Hamed Mughashghash Al-Saadi was entrusted to participate in the process of the translation and I would like to acknowledge my appreciation to him.

I would like to thank Rishema Salah Jabbar Tawos and Rishema Sattar Jabbar Hillo for involving me in this important project. I also wish to thank Fouad Chasib Muhyi for generous financing this project.

Finally, I would like to acknowledge my indebtedness to Charles Häberl for his review and his important comments. Special thanks go to Rabbi Tarmida Rafid Al-Sabty and my son Sam Al-Saadi for their efforts, and to all who gave a hand in this project.

We hope that we were able to present the *Ginza Rabba* in the way to be appreciated as it always has been considered as the Great Treasure. May Hayyi forgive any inadvertent error may have happened in this translation, and forgive our sins by means of this deed, and accept this effort to help Mandaeans to learn more about their religion.

'u Hayyi zaken

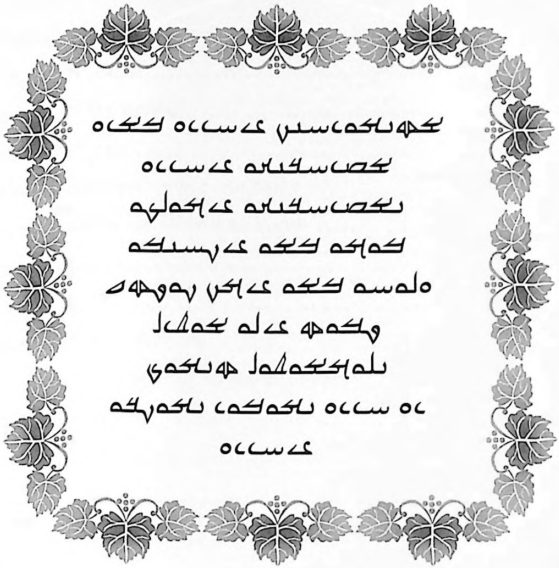
Prof. Dr. Qais M. Al-Saadi

(*br hayyi br hawa mamany*)

Germany, June 2019

GINZA RABBA

RIGHT VOLUME



"I bear witness that there is Hayyi, the sublime King of Light. I bear witness that there is God who emerged from Himself. Your name is not vain; your name is eternal, o Hayyi, my Lord and Manda ʿd Hayyi."

Monotheism 1
Recommendations 6
Upon each faithful Mandaean, I will place my right hand 18
Forgiveness 20
The messenger of light 24
A call for wedding 26
The creation 27
The creation of Adam 58
Baptizing Hibil Ziwa 65
The descent of the savior 70
Prohibitions 84
The ascent of the soul to the Maṯrathi 89
Yuhana's ascent to the World of Light 99
Shilmai 106
Dananukht 113
The instructions of Yuhana 121
Manda 'd Hayyi's warning to the believers 125
The first illumination 128
The second illumination 130
Anush 136
Inquiries of Anush 153
The hymns 155
The world of darkness 162
Promises to the sincere 164
Preachings to the Mandaeans 165
The great 'Nbaṯ 168
Anush is the word 174
Hibil is the exalted grapevine 177

The creation of the living water 181
A message for the Naṣurayyi 184
Instructions for Yawar 186
The sublime 'Dmutha counterpart 188
The creation of the world 192
The call of Hayyi 196
The origin of the soul 198
The believer's love for Hayyi 199
An admonition of one of the Uthri 200
Kushṭa, you are my guide 201
Manda 'd Hayyi is calling 202
The deluge 203

Glossary 206
Index 214

'Bshumayhon 'd Hayyi rabbi
In the name of the Great Hayyi

I praise You with a pure heart,
my Lord, Great Hayyi.
You are the Sublime of the worlds of light.
You are richest in all things, and
You are the highest above all other things.
Distinguished from all worlds of light
We ask You for healing and victory,
guidance for our souls,
guidance for our hearing and speech,
and we ask You for mercy and forgiveness.

We abide in You our Lord, Lord of the universe.

'u Hayyi zaken

Monotheism

'Mshabba Maray 'blebba dakhya

May my Lord be praised with a pure heart

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

He is the Great Hayyi, the all-seeing, the all-powerful, the all-knowing, the almighty, and the wisest of all. He is the ageless and the age-old, the stranger from the worlds of light, the one without need from the worlds of light. He is speech, hearing, and sight, healing and victory, strength and stability. He is Hayyi, the delight of our hearts, and the forgiveness of our sins.

Praised be my Lord, master of all the worlds, with a pure heart!

May You be praised! Blessed, exalted, venerated, and revered is the sublimely magnificent, the king of the sublime light, the true God, whose power is endless and infinite. There are no limits to His glory and no end to His brilliance.

Oh, Great Hayyi, You are forgiving of all things, the ever-relenting, the compassionate, the merciful, the redeemer of all believers, the patron of the righteous, the almighty, the wise, the all-knowing, the all-seeing, the distinguished, the ruler with dominion over everything, the master of the upper, middle and lower worlds of light. He is the great countenance of glory, who is unseen and unbounded. He has no partner in His dominion and no rival for His scepter. Whosever depend on Him will not come to disgrace, whosoever sincerely glorifies His name will not fall from His grace, and whosoever trusts Him with confidence will not abase himself.

He is the supreme lord of all rulers. Nothing that did not come from Him has ever existed, and nothing that does not come from Him ever will. He is everlasting, without death, and omnipresent, without bounds. By His manifest light and perfect brilliance, He shines over all the universes, the angels who stand before him in their brilliance, and the great light, which hovers over them and shines.

They submissively worship, praise and acknowledge the Lord of Greatness, the supreme King of Light, whose radiance, light, and glory are measureless, numberless, and limitless, and who is all splendor, all light, all brilliance, all life, all loyalty, all clarity, all compassion, all charity, every eye, every face, every appearance of beauty, the entirety of all understanding, knowledge and revelation, and the very essence of glory.

He is without limit and without weight and no darkness will ever reach His light. He is the almighty and supreme, justice and refuge, the most merciful and the most compassionate. He is the first, from the very beginning to eternity. He is the creator of all things, and the most powerful being without any peer. He is the creator of all that is beautiful, and the model that provides meaning to everything else.

He is the lord of all the enlightened worlds, the lord of all *Malki* angels, and the high commander of all the *Uthri*. He is the light in which there is no darkness, the life in which there is no death, the good in which there is no evil, the calm without anger, and the tender without the bitter. He is the most splendid, who resides in the far north. He is the source of all light. He is the father of all the *Uthri*. He blesses all beings and rests on all the righteous, the truthful, and the faithful, who have established His name in their mouths. He is the king, who resides in the estates of His kingdom. He is stable, and His brilliance ascends and enlightens without limits, without measure, and without number.

He rejoices in happiness without any sorrow, and his entire kingdom rejoices with Him. He is the beauty, which absolutely nothing else resembles. He is the truth dwelling on high, sitting secure in His abodes. No one can define His boundless power and vastness. The radiance of His crown extends everywhere. All the *Uthri* and angels in all the worlds stand in prayer and praise, praising their King of Light.

All the angels opened their mouths, and praised the sublime King of Light, saying to Him, "Those who glorify You will discover that Your glorification is limitless, Your blessing is boundless and endless, Your grandeur is immeasurable, Your depth is endless, Your Greatness cannot be realized, and Your Highness is higher than anything else.

The blessings, grace, and majesty of the sublime King of Light blossom upward, come out and are unstoppable, and nobody can understand how they flow out of You, other than the angels and the messengers who stand before You. All other beings are ignorant of Your name. They ask one another, "What is the name of the Great Light?" and say, "There is no name like His name, and there is no one who called Him by His name, and no one who gave Him His designation."

Blessed are the righteous who have acknowledged You with pure heart, who believed in you with a clear conscience. They blessed You with mouth that was entirely full of praise, and praised You with a sincere tongue, they announced You with devout lips and said, "He is the one without parents, the King of Light for all eternity, and He has no siblings. His throne is established, His kingdom is the great one, and He has no partner in it. He wears magnificent garments which are unlike those of this world. He is blessed in all times and eras, and glorified in all times and eras, and He exists from the beginning to the end."

He said, "Let the angels come into being," and so they did. According to His order, the angels of light were created. From His pure brightness the glorifying angels, who are limitless, innumerable, and deceitless emerged. From His great light, they spread forth full of praise. They dwell in His unwavering brightness, in His splendid light, a light with no deceit, in submission without rebellion, in good deeds without disunity, in faith without deceit, in truthfulness without deception. It is a world of living water, a world of good without evil. The angels of light who reside there glorify the Great Hayyi.

The angels of light glorify the Lord of Light through the brightness that He bestowed upon them.

The angels of light glorify the Lord of Light through the vestments of brightness that He bestowed upon them.

The angels of light glorify the Lord of Light through the garments of light that He bestowed upon them.

The angels of light glorify the Lord of Light through the girdles of brightness that He bestowed upon them.

The angels of light glorify the Lord of Light through the coronets of brightness that He bestowed upon them.

The angels of light glorify the Lord of Light through the strength and steadfastness that He bestowed upon them.

The angels of light glorify the Lord of Light through the truthfulness, faithfulness and belief that He bestowed upon them.

They are all good and kind, sincere and wise. There is no wrongdoing and no deceit. Some of them reside in each other's residence, without doing wrong to one another. Each of them is honored, as identical to one another as eyelashes. Their intentions towards each other are obvious. Each of them knows all that has happened to the other in the past and the present. They enlighten one another, perfume one another, and extend *Kushṭa* Truth to one

another. They are, by the will of their Lord, immortal, never growing old, neither having pain nor being sick. Death does not come near them. Their vestments are pure, their coronets are steady, and their children are pious. They never grow hungry nor feel thirsty; they feel neither hot nor cold. There is no abuse against them, and they never get angry. There is no maliciousness in their trees, no bitterness, no withering in their fruits and their roses. Their stances are noble, their seas are calm, and their water flows purer and colder than milk. Those who drink it will never die, and never feel sad.

Their years are countless, and their life spans cannot be measured. They are happy and delightful, setting out to walk briskly, and in the white land of the ether they fly, where the perfect light is not reached by darkness. Their faces are made of light, as transparent as crystal. They submit completely, praising the Great Hayyi.

Blessed is the supreme King of Light, the king of the angels and the *Uthri*. His name is forever glorified. The *Uthri*, angels, messengers, signs, shapes, raining clouds, flowing water, tall trees, as well as the brilliance that shines upon them were all created by the Great Hayyi, the supreme King of Light.

'u Hayyi zaken

Recommendations

'Mshabba Maray 'blebba dakhya

May my Lord be praised with a pure heart

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

He is the supreme King of Light. Hayyi, from Him, the *Uthri* were created. From His splendor and light their dwellings are constructed. They are as glorious as the sun and the moon. They are reverent when they appear to others. Light and quiet is their gait, which appears like the rays of the sun stretching from heaven to the earth. Their virtues are innumerable. Their characteristics are immeasurable. That is the kingdom of the Great Hayyi: justice and accuracy, peace and faith, and complete perfection.

Even if we had a mouth like the sea, or a tongue like the rocks of its depths, or lips like its two banks, we still could not describe Your power over all Your worlds, my Lord.

Blessed are those who acknowledge You.

Blessed are those who acquire Your knowledge.

Blessed are those who recognize You.

Blessed are those who are recognized by You.

Blessed are those who entreat You and depend upon You.

Blessed are those who absorb Your wisdom and cast aside the evils of this world, benefiting from Your guidance.

Blessed are the righteous and faithful who acknowledge and recognize You; they will ascend to the realm of light in victory.

May You be blessed and glorified, my Lord, the supreme King of Light; may You be blessed and glorified, from now to eternity.

Through Your word were all things created.

You have created the *Uthra* whose name is Hibil Ziwa, who is called Gabriel the Messenger. You sent him to the world of darkness.

The Lord of Greatness spoke to Hibil Ziwa: "Go to the world of darkness, which is completely full of evil—full of devouring fire, full of lies and deception. It is sown with thistles and thorns.

Go to that world; trample the darkness and the mysteries that are formed from it. Make the earth solid, extend the firmament and form the stars within it. Give the sun its shine, the moon its glow, and the stars their luster. Give water its freshness and the fire its splendor. The world is to begin under my command.

Create the fruits, grapes and the trees according to my order. Animals ought to come into being, fish, and fowl; each of a male and a female to be in the service of Adam and his offspring. Let there be a man and a woman, whose names are Adam and Eve. The angels of fire will bow down to him. For those who disobey my order, their fate will be the fire. Let three angels of light come forth and serve as company for Adam.

Let the living waters mingle with the stagnant waters, and the whole world shall thrive by the scent of the living waters. Let the four winds be created, and let fire come forth and light up the world by your hand.

By the hand of 'Ptahil will the whole world be lit.

The supreme King of Light said the word, since all things were created by His word. 'Ptahil came down, stretched out the firmament,

trod the earth and summoned the angels of fire. He gave the sun its shine, the moon its glow, and the stars their luster, and each one was put in its orbit. Storms, water and fire were formed. Fruits, grapes, and trees were formed. Domestic and wild animals of every kind were created from dust, clay, iron, the fog of clouds, wind, fire, water, seed, blood, bile, and from the other mysteries of this world.

Adam and Eve were created and formed. By the power of the supreme King of Light, the soul was cast into the body.

The supreme King of Light said, "The angels of fire should bow down to Adam. They should never disobey him. All of them bowed down, save for the evil one, who refused, so his Lord captured him."

I am the pure messenger. My Lord ordered me to go and summon Adam and his wife Eve with a sublime voice: "Teach them about everything; teach them about the supreme King of Light, whose power and greatness are without limit or number. Teach them about the immortal Place of Light.

Teach Adam, so that his heart becomes enlightened, and instruct him to enlighten his mind. You and the two angels who descend with you should serve as companions to him. Teach knowledge to Adam and Eve, and all their progeny, so that the evil and Satan never seduce them. Teach them to pray and worship the supreme King of Light, three times in the day and two times in the night.

Tell them, 'Take a wife, have children and build a family, so that the world will increase through you. When you approach your spouses, rinse yourselves with water to keep yourselves pure.'

Say to them: 'My worshipers, do not commit adultery, do not steal, and do not kill any righteous, faithful human beings. You, who are righteous and faithful! Do not waver in your speech now, and show no love for sin or deceit. Do not love gold, silver, and worldly possessions,

and hoard them not, since this world is false and it will pass away, together with your worldly possessions.

Never bow down to Satan, nor worship idols and images. Whosoever bows down to Satan will be tormented in the fire until the Day of Judgment, and the hour of redemption, for as long as the King of Light wishes. He is the judge who will judge every soul according to its deeds.

You, who are righteous and faithful! Pay no attention to Satan's temptations, and place no confidence in his deceptions. Never testify falsely against others. If they call for witnesses, then the faithful should bear witness. Never pervert the law. Those who pervert the law are destined to the fire.

Do not deliver a righteous servant into the custody of an evil master, nor abandon the weak to the strong.

You, who are righteous and faithful! Respect your father, your mother, and your elder brothers and sisters. Those who do not respect their fathers and mothers will be condemned on the Day of Judgment.

Do not covet things that belong to others. Never object to what your Lord provides, because He determines how each thing is apportioned and delivers it.

If evil afflicts you, stand firm and steadfast in your faith. Never twist your words or change your speech, and do not bow your knee to the rejected Satan.

Call upon your loved ones to listen to the praises granted to you by your Lord, so that they may believe and be obedient. If they pay attention and are faithful to the King of Light, the God who called Himself into being, He will honor them, keep them close to you, and be generous and kind to them. If they refuse to listen or do not learn from your testimony and do not believe, they will be held accountable for their sins.

You, who are righteous and faithful! If you see a captive who is faithful and righteous, pay his ransom and free him. But neither gold nor silver can ransom the soul; only overt speech and belief can free the soul from darkness to light, from error to truth, from disbelief to faith, from deceit and rebellion to the prayer and praise of your Lord. All those who ransom souls shall be rewarded well.

My sincere believers: give alms to the poor and be a guide to the blind. If you give alms, my chosen ones, do not talk about it. When you give alms with your right hand, do not tell your left. When you give alms with your left hand, do not tell your right. Shame upon those who give alms and ruin their deeds through slander!

My chosen ones: if you see the hungry, feed them. If you see the thirsty, give them water. If you see the naked, clothe them. Blessed are those who give alms, they will be rewarded. Blessed are those who clothe the naked, for they will be dressed in robes of light. Blessed are those who ransom captives, for they will be welcomed by the messengers of the King of Light.

Whosoever learns my praises will have their name mentioned in the high heavens. Whosoever enlightens himself through the doctrines will be one of the *Uthri*. Whosoever saves themselves from Satan's temptations will ascend to the World of Light. Whosoever sacrifices themselves for the love of their Lord are pure and without sin.

I instruct you, my chosen ones: fast the great fast, which is not a fast from the food and the drink of this world.

Fast with your eyes, from winking and gawking. Neither see nor do any evil.

Fast with your ears, from listening at the doors of other people.

Fast with your mouth, from saying lies, and do not love gossip and lies.

Fast with your heart, from bad intentions, hate, and jealousy; do not break the fast in your heart.

Fast with your hands, from killing, and commit no theft.

Fast with your body, from someone who is not your spouse.

Fast with your knees, from bowing down to Satan and false idols.

Fast with your feet, from taking paths toward things that are not yours.

This is the great fast that has been set for you: never break it, until you depart from your bodies."

All those who sin in their childhood but then repent and sin no more will receive forgiveness from the Lord. He is the King of Light; He is the most compassionate, the most forgiving, and the most generous. All those who love gold, silver, and worldly possessions, and acquire them by murder, will fall into the blazing, seething fire.

My chosen ones: never be close to the kings, princes, and rulers of this world; do not trust them, or their weapons, or the armies that they gather, or the gold and the silver that they accumulate. These are sources of temptation. Those who accumulate them will leave them behind when they go to be roasted in the fire. Their hands will hold nothing but fire, and their mouths will breath in nothing but flames. Their power and authority will come to an end. Neither the gold nor the silver that they possess will prevent them from this suffering, nor will they support them.

I say to all of you who heed Hayyi's call: whenever you are standing and whenever you are sitting, whenever you are coming and going, whenever you are eating and drinking, and whenever you are resting and sleeping, with every all your actions, mention and worship the name of the supreme King of Light.

Let water flow freely and baptize you. Baptize yourselves with the living baptism that your Lord brought from the World of Light, with which all righteous believers are baptized. Bless the *Pihtha* loaf, and eat it. Praise the *Mambugha* water, and drink it. In this way, your sins and trespasses will be forgiven.

All those who are marked with the sign of Hayyi and over whom the name of the King of Light has been mentioned, who hold fast and firm to baptism, and practice good and beautiful actions, shall not be held back on the Day of Judgment.

Do not consume blood, carrion meat, deformed animals, pregnant and suckling creatures, aborted fetuses, predatory or wild animals, or anything that was attacked by a wild animal. Slaughter it with an iron knife; then wash it, rinse it, clean it, cook it, say the name of the Great Hayyi, over it, and eat it.

Men, if you decide to take a woman to be your wife, select her from among your own people and love her. Love and support one other and take care of each another, just as the eyes pay attention to the feet. If you love each other and support one another, you can cross even the great Sea of Suf.

My chosen ones: listen to my sayings, and do as I recommend to you. If you do not listen to what I say, or you listen but do not respond, you will fall into the darkness of the evil. Those who fall will stay there, and never ascend to the Place of Light. The brotherhood of the flesh will pass away, but that of *Kushṭa* will stay constant forever. So you, siblings in *Kushṭa*, be constant and not changeable in your faith. The name of the first of all beings has been set upon your head. Your sign is the sign of the living water, and by it you will ascend to the Place of Light.

Those who listen and are faithful will be purified, but woe to those who stand in their way. Do not flaunt and be proud of the gold and

silver that you have. The names of those who are conceited will be removed from the Place of Life.

Do not weep for those who have died and departed from their body, or feel sad and mourn them. Those who tear their clothes for the loss of the dead will remain in error. Those who pull out their hair for the sake of the dead will be bound to the mountain of darkness. As long as your life is prolonged, your sins will increase; for that reason, do not be sad whenever the soul departs from this world. Out of your sorrow, evil spirits will come into being, precede the soul in her ascension to heaven, and trouble her on the Day of Judgment.

Those who love their dead relatives should ask Hayyi to have mercy upon them. Keep praying and glorifying Hayyi for them. Recite hymns for them and do the *Masiqtha* ritual for them. In this way, Hayyi will be full of mercy for them. Radiance shall lead their way, light will come from behind them, the messengers of Hayyi will be on their right, and the angels of light will be on their left. They will come forth from the *Matarathy* purgatories and the seething cauldron. Teach the souls so that their hearts will not be suspicious. Let them listen to the gentle speech and words of worship that I have brought to you from the Place of Light; then their hearts will be peaceful and tranquil.

Blessings to those who listen and believe; they will ascend in victory to the Place of Light. Offer bread, water, and shelter to the poor who suffer from persecution. Be just and love each other.

My chosen ones, follow the ways of *Kushṭa*: never withhold the wages of some one who works for you, never rob a partner, never take revenge against a friend. Those who steal from their partners or friends will never see light. If you make a promise, then fulfill your pledge and oath. Never break your promise. The *Uthri* and the angels of light will grant one other alliances, partnerships, and promises.

Be mild and meek with your teachers because they teach wisdom. Respect them and never exalt over them; be quite and humble. Never seek out magicians and fortunetellers, because they reside in darkness.

Never swear upon a false statement. Never renege upon an oath that you have promised. Do not take interest and make an unjust profit. If you do lend money, never do it in secret.

My chosen ones, do not commit adultery and do not engage in debauchery; never let your heart follow Satan's suggestions, because you will be led astray. Be consistent and firm. Bear the struggle of the world and support each other until you have fulfilled your measured span of time and your life has come to an end. Do not become angry and do not become enraged, because anger and rage come from Satan's temptations; reduce your anger through faith and worship.

If you see a good, wise man, stand in his presence, and learn from his wisdom. If you see an evil one, who teaches wickedness, stay far away from him and do not seek to learn from his wisdom. Do not do what he does and do not walk in his path.

My believers and my faithful, love your friends just as you love yourselves, and spare them from what you would spare yourselves. Do good, and furnish yourselves with good deeds for your Last Day. See, listen, believe, and accept the words of your Lord. See with your eyes. Speak with your mouths. Listen with your ears. Believe with your hearts.

With your hands, make your *Zidqa* alms and your *Tabutha* donations. Act in accordance with the will of Hayyi; never act according to the will of Satan. Do not be fascinated by the beauty of the body, for this beauty will be degraded and annihilated. Worship and give praise to the supreme King of Light, for in this manner your sins and guilt will be forgiven.

Never bow down to Satan or to the idols of this false world.

All that is born will die. All that which is made by hands will be corrupted. The whole world will perish. Do not have confidence on the world in which you exist because you will not stay in it. The crutch that supports you on the Last Day will be the good works that you have done during your life.

My chosen ones: never object to what your Lord has commanded you. Demonstrate righteousness, kindness, and humility, which are some of the essences of light.

Men and women marry and have children. If you do not have children, then your family lines will come to an end. Never take slaves as spouses and never let your children be slaves in the houses of masters, as that would be a great sin. Women, who are wives to men, beware of what is not acceptable to Hayyi and not good for the people, such as adultery and theft. Beware of magic, for it comes from Satan's filth. The love of a faithful wife is itself an act of faith. Never separate one from another until the end of your life. Anyone who cheats upon a faithful wife will be judged. Help your children to grow up and educate them respectfully; teach them wisdom, and implant faith in their hearts and minds. Make them follow the path of *Kushṭa*. Those who neither guide nor teach their children will be convicted in the place of judgment. If you do teach them but they do not accept it and do not learn from you, then they are responsible for their own perversion.

If one among you should go astray, support him. If he then does something wrong, reform him and support him once again. If he strays for a third time, guide him and make him listen to the praising and prayers of God. If he still insists upon being disobedient, uproot this bad seed and implant another good one in his place. You asked him to listen, but he did not want to listen, and you asked him to see, but he did not want to see, so he shall fall into torment and never rise again.

Do not mock any disabled person or be sarcastic towards anyone who is afflicted with a bodily defect, because all bodies may suffer pain, but no soul should never be mocked or humiliated, except on account of their own deeds.

My honoured, sincere, true believers, it is you whom I call my chosen ones, and to you I will explain my beliefs: never praise the planets and constellations. Never praise the sun and moon. They shine only by the will and the command of the Great Hayyi. The light bestowed by Hayyi upon them illuminates their dark dwellings. If He gave His order, then all of them would come to an unknown end.

Those who bow down to Adonay and have deviated from the original call have written a book for themselves. Never become one of them. Do not perform circumcisions, and never follow those who are neither firm nor consistent in their sayings.

There will always be many such people, and many false prophets. They will try to steal wisdom from our people with gold and silver. Some of them even consider themselves to be gods. They have their false doctrines and have written down their false books. They spread greed, lust and passion; they even call themselves prophets.

I am the first messenger, and say to all Naṣurayyi: recognize the lies that they tell to one another. One so-called prophet will lie to other prophets. One king will insult other kings. They will tempt people with gold and silver, with songs and gaiety, and with monuments of mud and wood. By such practices, they make people fall in harm's way. Some of them will take people by sword and spread injustice and inequity. They will use deceit and corruption to make Adam's offspring stray from the right path. They will utter the name of God with their mouths, even though they are liars. They will say that these are the doctrines and the books that come from God, but they lie to you and deceive you. I am the pure messenger, and I say to you: do not heed the call of the lying prophets. They are trying to imitate the three

Uthri who come down to this world. They are not radiant like the *Uthri*. Their garments are of fire, while those of the *Uthri* are of light. Their scent is odious and rotten, while that of the *Uthri* is fresh.

To you, my chosen and my faithful, I call forth and explain: dress in the color white, dress yourselves in white clothing like the garments of radiance and the robes of light. Set a white turban upon your head, like a beautiful coronet. Bind the *himyana* girdle around you like the living water that the *Uthri* bind around their waist; wear sandals. Hold a *Margna* staff in your hands, like the staff of living water that the *Uthri* carry in the Place of Light.

Faithful and righteous believers: never claim anything, about which you are uncertain. Never claim revelation, as Hayyi alone provides revelations. Arm yourselves with a defense that is stronger than iron, the knowledge of *Naṣirutha* and the true words from the Place of Light. Give one another good advice about how you have been instructed and warned. Just as your eyes see, your mouths speak, and your ears listen, your hands must do good deeds and accomplish beautiful things. Do not be like weeds, which soak up water but bear no fruit.

'u Hayyi zaken

Upon Each Faithful Mandaean, I Will Place My Right Hand

'Mshabba Maray 'blebba dakhya

May my Lord be praised with a pure heart

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

This is the first call that was granted to Adam, who is the first of the living race. It was a speech and a testimony.

Then the whole world will be carried off by pestilence and the sword. The souls are destined to separate from their bodies, and these souls will ascend to the light without any sins or debts. Only Ram and his wife Rud will remain. From them, humanity will survive and increase in number. Adam is destined to live one thousand years. Between Adam and Ram and Rud will pass thirty generations. They will all ascend to the light with a single ascent, since they stand in a single doctrine, proceed according to a single speech, and testify according to a single worship.

Then the world will be carried off by fire. All souls, which are without sin, are destined to separate from their bodies and ascend upward to the light, because they will not have denied the first call and will not have distorted the first speech. Only Shurbai and his wife Shurhabil will remain behind, and through them humanity will be newly restored and increase in number. Between Ram and Rud and Shurbai and Shurhabil will pass twenty-five generations.

Then after Shurbai and Shurhabil the world will be carried off by flooding. Only Noah will remain from the Ark, together with his son Sam. Between Shurbai and Noah will pass fifteen generations. All of

humanity will be swept away by water, for it is written for them that the souls will separate at that juncture from their bodies and ascend to the light. From Noah, humanity will increase in number, and they will continue to bear witness with a single call and a single doctrine.

Then I will make a proclamation: I, the messenger of Hayyi, and two angels, who are my companions. From Noah to the building of Jerusalem, there will be six generations, consisting of a thousand years. Then King Solomon, the son of David, will be born to be the great king of the Jews, the ruler of Jerusalem. The demons will obedient to him. They will submit to his will, but because he is obsessed with himself and ungrateful to the grace of God he will lose his rule.

Three hundred and sixty prophets will appear in Jerusalem. They will all testify to the name of Mara 'd Rabutha, the most gracious. Then Anush Uthra will ascend, by the power of the King of Light, and he will settle in 'Mshuni *Kushṭa*, where all the *Uthri* are hidden from the eyes of human beings. After that, Jerusalem will be destroyed, and the Jews will go into exile and be scattered in all the cities. Then the words will be distorted, war and fighting will happen, and the fate of the entire world will be threatened.

I am Manda 'd Hayyi. I will place my right hand upon each faithful Mandaean who remains true to the call, and continues to be baptized in flowing water. Listen, heed my words, and learn, you who are my faithful believers, so that you will ascend in victory to see the Place of Light.

'u Hayyi zaken

Forgiveness

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Lord of Praise,
look upon us and never condemn us.
My Lord, we have sinned,
forgive us and never condemn us.
Most forgiving, most affectionate, most merciful God,
look upon us, and never condemn us.
All-seeing, all-discerning God,
look upon us, and never condemn us.
Most beneficent, most merciful God,
look upon us, and be kind to us.
King of Light,
please listen to our request and never condemn us.
Magnificent, omnipotent, and gentle God,
take us into Your mercy and never condemn us.
Redeemer of all believers,
please listen to our petitions and never condemn us.
Sustainer of the pious, we have sinned,
look upon us and never condemn us.

You are the creator of all that is good,

the savior of all the most beautiful things in the life;

heed our call and never condemn us.

Bestower of all boons,

give us power and never condemn us.

Omnipotent God,

save us from all evils and catastrophes.

You are the savior of all souls,

save us from our sins.

You defend and protect the sincere believers from sin:

please guide us to righteousness, so we will never be dishonored.

You give strength to Your worshipers,

please grace us with Your strength.

You are source of all praise and prayer,

let us be surrounded by Your praise.

Most supreme king who loves all things,

surround us with Your love.

You are the healer,

please cure our sins and never condemn us.

You are the one who illuminates all things,

illuminate us with Your radiance.

You, who gives with full hands,

give us Your hand, so that we will not be dishonored.

You are the steadfast, who steadies the paths of the righteous,

so that we will never run astray of the right path.

Most truthful and most trustworthy God,

keep sin away from those who believe in You.

Creator of all the worlds, who separates life from death,

light from darkness, good from evil, and truth from falsehood,

keep sin away from those who worship You.

You, who are the king of all things,

You, who made the earth solid and stretched out the firmament,

keep sin away from those who love You.

You, who are the source of the living water,

You, who make the fruits, grapes, and trees pleasant,

keep sin away from those who love You.

You, who preserves the soul,

protect us from all that is bad.

You are the source of faithful messengers,

who grants praise and wisdom to the believers, the guide and the judge;

keep sin away from those who love You.

You, who reveals all things,

reveal the sword to us and keep injustice away from those who love You.

You, who perceive all things,

forgive us, never condemn us.

We are a gathering of sinners: our eyes leer, our mouths slander,

our hands grope, and our ears listen to evil, but may our Lord accept our repentance,

have mercy upon us, and never condemn us.

Master of all souls,

may we see Your radiance and Your light, and become faithful.

When we hear Your praise,

truthfulness abides in our hearts.

As our hearts are full of truth, we agree to praise You,

we listen to Your words, and the sound of the life that You sent to us.

Our Lord, we have sinned;

forgive our sins and offenses.

Your name is praised and glorified in the Place of Light.

'u Hayyi zaken

The Messenger of Light

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am the messenger of light, the angel who came from light. I came here with unity and radiance in my hand, and light and praise are upon me. I came bearing baptism and the *Rushma* sign, and came with a summons and a proclamation.

I am the messenger of light. I illuminated the darkness and the gloom. I called forth with a summons and a proclamation for this world, from the beginning to the end. I called and I said, "Everyone must take care of themselves. They must commit to saving themselves from the burning fire. Blessed are those who do good, who keep themselves away from the sins of those who do evil."

I am the messenger of light. I am the truthful messenger, who is without any guile, deceit, weakness, or imperfection. Those who smell my fragrance will receive life. Those who look upon my light, their eyes will be filled with light, and their mouths will be filled with praise, and their hearts will be filled with *Kushṭa*.

The adulterers smelt my scent, and abandoned their adultery. They said, "We were ignorant, so we descended into adultery. Now that we have been guided to knowledge, we will never again be adulterers."

I am the messenger of perfection; I am the truthful messenger, without any weakness or imperfection. I am the tree of light that is filled with praise, and whosoever smells me will surely receive life. Their eyes will be filled with illumination.

The killers inhaled my fragrance, and abandoned killing. They said, "Oh, our Lord, we were directionless, and evil was leading us.

Now we have direction. We beg Hayyi, for His pardon and forgiveness."

When the magicians smelt my scent, their hearts shivered and they became filled with terror. They stopped practicing magic and begged for forgiveness. They said, "We were ignorant before, but now we are fully aware. From now on, we will never again practice magic."

I am the messenger, the tree of light that is filled with praise and life. Whosoever smells it will receive life. Whosoever tastes it will receive life. Whosoever listens to it will receive life. The gossips and blasphemers heard my words, and upon hearing them their hearts became filled with peace and they established peace for eternity.

Whosoever turns to the Lord will be neither rejected nor dishonored, but the evildoers and the faithless, those who have estranged themselves from the source of illumination and those who are swaddled in darkness, do not want to look upon light and do not want to hear the Lord's call. All those of evil persuasion fall by their own will into the great Sea of Suf. They will find their abode in darkness, and the mountain of darkness will swallow them, until the Day of Judgment. As for those of us who praise You, oh Lord, You will bear our sins and our guilt.

May You be praised, King of Light, who has sent the truth to us, those who love You. You are the savior who delivers the pious believers from darkness. Whosoever praises Your name and loves it will receive Your forgiveness for their sins.

You were victorious, Manda 'd Hayyi, and you have aided those who love you to victory.

'u Hayyi zaken

A Call For Wedding

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

My seedlings that I have planted, I am calling you.
My elect, whom I have chosen, I am calling you.

Do not sneak around before you are married, and do not commit adultery—why be a seducer, and why surrender the weak to the strong?

Do not imitate the false prophets or the lying judges, who do not rise from the flowing waters, and have not been strengthened by the Lord who sits on high.

Bachelors and spinsters, you men who reject women and you women who reject men: go to the shore of the sea, and see how the fish pair off, and do not perish. See how the birds pair off, and do not perish!

Go to the bank of the great Euphrates and see how the trees drink the water and become heavy with fruit? Now look at a dry riverbed, and see how the trees on its banks have withered and died—likewise the souls of those spinsters who do not seek men and those bachelors who do not seek women will dry up and die. When they part from their bodies, their souls will only find a place in the clouds of darkness.

My chosen ones, hold marriage festivals for your sons and daughters. Believe in your Lord, the supreme King of Light. Believe that this world is coming to an end. Do not be like those who hate life and refuse to have offspring. If you want to ascend to the Place of Light, be fruitful.

'u Hayyi zaken

The Creation

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

This is the mystery. It is the first book of the first doctrine, which has existed from the very beginning.

When the fruit was still inside the Fruit, and the ether was still inside the Ether, the glorious Great Mana was there. From him emerged the great big *manas*, whose radiance is extensive, and whose light is immense. Before these, nothing existed in the great Fruit, which is endless and extensive, and whose radiance is too extensive to be described by mouth, and whose light is too immense for our lips to do justice to it. From this great Fruit emerged a thousand times a thousand fruits, until they were without end, and a thousand times a thousand dwellings, until they were without number.

They stood there and praised the glorious Great Mana that resides in the great Ether of Life, which can be found in the white waters of the Yardna that has come out of the Great Mana, whose delightful fragrance all the roots of light and the great first radiance inhale. The great Yardna is limitless and immeasurable. The plants await it, exulting and rejoicing. From the great Yardna, lesser *Yardni* come forth without limit or measure.

When the fruit was still inside the Fruit, and the ether was still inside the Ether, and the great Yura, whose brilliance is extensive and whose light is immense, existed, and the great Yardna of living water came forth from it, which poured out over the surface of the ether. Hayyi formed Himself in the likeness of the Great Mana, from which

He emerged, and made a request to Himself. For this first request, an *Uthra* whom Hayyi named the Second Life was created. Then limitless and countless *Uthri* were also created.

From the living water was created a Yardna, which poured down upon the World of Light like the original Yardna, and the Second Life was firmly established upon it. The Second Life called more *Uthri* into existence, established dwellings, and called into existence a Yardna, on which the *Uthri* were established.

Three *Uthri* came forth and made a request to the Second Life. They begged to be allowed to create dwellings for themselves. What they requested from the Second Life, the Second Life gave them. They consulted one another and built dwellings. They said to their father, "Father, are you the one who produced this Yardna of living water that is so wonderful, and its water with so sweet a smell, and the *Uthri* established here, who are so great?"

Then the Second Life spoke, saying, "I was produced by the Great Hayyi, and the Yardna belongs to Hayyi, and you too were created by the power of Hayyi."

They said, "Give us some of your light, give us some of your brightness, and give us some of what you have. It will help us descend under the streams of water, to prepare a world for you and for us. We want to be settled in it and to create *Uthri* for you and for us; a world where the name of Hayyi is not mentioned."

The Second Life was pleased by this, and said, "Let it be."

When he said that, Hayyi the First Life was not pleased. He said a prayer for the Great Mana who resides in the great Fruit, and praised him. There the Great Mana arose with great splendor, light, and glory, and called into being the Great 'Kbar, whose name is 'Kbar Ziwa, 'Nbaṯ Yawar the son of Yufin-Yufafin, Sam, the Grapevine, who is full of life and beloved by all the *Uthri*, and said to him, "Look at what the

Uthri are plotting and devising. They are saying that they want to create worlds and establish dwellings, like the mighty *Uthri*, who are the sons of light. Is it to your liking, Manda 'd Hayyi, that the *Uthri* of light have abandoned light, and turned their gaze towards darkness, towards the great Sea of Suf, towards the howling darkness, towards the devouring, corrupting waters, towards the place that is full of demons, who speak with loud voices, and talk about the devouring fire?"

The *Uthra* of light kept silent, and there was no weakness or imperfection in Him. Then He spoke a second time to him, and said, "Manda 'd Hayyi, see to what end the *Uthri* deliberate, why their hearts are thrown into confusion, so that they have turned their gaze towards a place that is groundless and limitless, towards a place in which there is no living water and no radiance."

Again, the *Uthra* of life maintained his silence.

Then the Great Mana turned for the third time in his majesty to Manda 'd Hayyi, and said, "You are the king of the *Uthri*, the lord of *Kushṭa*, and the creator of all treasures. We have given you dominion over all the worlds of light and the *Uthri* of light, who reside in the dwellings, and even over the lower worlds of darkness. You are the one who was intended and designated for that world. Descend to that world before the *Uthri* descend to it. Go down before they do something hateful and unpleasant, which is neither acceptable to the Great Hayyi nor to you, Manda 'd Hayyi. Since you are the one who keeps the *Uthri* in order, you should blaze the path and place the milestones."

At that point Manda 'd Hayyi finally spoke, saying, "When I look for you, whom shall I see? If I find myself in trouble, whom can I trust? Upon whom should I depend to accomplish the intention which You order me to do?"

In His majesty, the Great Mana said to Manda 'd Hayyi, "You will never be separated from us. We will be always with you. Everything that you are saying before us is correct. You are connected to us and will not be cut off from us. We are with you, because Hayyi is full of kindness for you. Helpers will be created for you, calm and stable *Uthri* will be created and appointed to be your helpers. Then helpers will be created, whom you should treat as your own sons. They will make Hayyi's summons heard and become merchants, who ply their trade and ply it successfully."

The Great One then gave him radiance and light,

and added to what he already had.

He clothed him in a wide robe,

wondrous and endless,

He blessed him with rich blessings,

with which the mighty have been blessed,

And made him father of the *Uthri*,

who supplies his friends with provisions.

According to the order of the glorious great Fruit,

I made *Kushṭa* with them, and came to the House of Life.

Hayyi asked about the Mana from which I was created:

You have come by the grace of Greatness and thus you were planted.

In His Majesty, Hayyi said to Manda 'd Hayyi,

"Oh, Manda 'd Hayyi, you saw what the *Uthri* did,

and what they plan to do.
They left the House of Life
and turned to face the place of darkness.
They left the company of Hayyi,
for the love of the company of darkness.
They left the place of splendor and light,
for the love of the perishable domain.
They left the Yardna of living water,
and went to the stagnant waters.
They went to the stagnant waters, and to the scorching fire.
They left the living flame for the love of the devouring fire,
for the love of the consuming fire, and the blazing fire.
Yes, Manda 'd Hayyi, see what the *Uthri* have done;
see how their weakness and imperfection are all around them.
If We were to upset the world and leave them be,
who would put things back in order?
Who will save them from its weakness,
which they themselves have created?
Who will let the call of the Great One be heard,
who reigns in the House of Perfection?"
Hayyi spoke to the valorous, well-armed *Uthra*, and said:
"Was not your own creation accomplished well before the *Uthri* even existed?
Before the *Uthri*, the Great One created you and charged you.

The Great One created and charged you, equipped you,

charged you, sent you forth, and gave you authority over everything.

He gave you authority over the dwellings,

and the mighty gates of the hidden place.

He gave you authority over the secret *Uthri*,

who stand steadfast, glorifying the Great One.

He gave you authority over the mighty Yardna,

and over the living, shining waters.

When the Powerful commanded it, He created *Uthri* for you,

He created messengers for you, calm and stable *Uthri*."

When Hayyi said this to me, I bowed and praised the Almighty.

I praised Him, and that He created me and bestowed helpers upon me.

I was radiant in my praise, as I stood in the hidden places;

I shone with my enlightenment, which Hayyi had bestowed upon me.

I shone forth with my praise, about everything in the hidden places;

I shone forth with my enlightenment, as I turned my attention to the rebels.

Before the *Uthri* could go there, I went to the place of darkness.

While I was still standing in the House of Life, I saw the rebels,

I saw the gates of darkness,

I saw the abyss, the complete darkness.

I saw the despoiler, and the lords of the dark abodes.

I saw the champions, who are buried in darkness.

I saw the gates of fire, how they scorch and burn,

how they scorch and burn the wicked,

while they discuss their weakness and imperfection.

I saw the woman Hiwath, who speaks darkness and iniquity.

She speaks iniquity and sorcery, and promotes them.

She speaks sophistry and sits upon delusions.

I saw the gates of darkness, and the channel of the land of Siniawis, as they are.

I saw the black water within them,

how it rises high, boils, and bubbles.

Whosoever sets foot within it will die,

and whosoever sees it will be singed.

I saw the dragon, which squirms and writhes, thrown within it.

I saw dragons of every shape and kind.

I saw the chariots of the sons of darkness,

which are not like one another.

I saw the evil rebels, as they sat in their chariots.

I saw the evil rebels, as they were bedecked with the weapons of the wicked.

They are bedecked with the weapons of the wicked,

and plot evil deeds against the Place of Light.

As I saw these things,
I turned back to the House of the Father.
I stood before Hayyi
and told Him how I had come to see these things.
I told him about the king of darkness,
I told him about this thing and that thing.
Exactly as I saw these things,
I reported them back to Hayyi.
How could I walk by that place, that place of darkness,
in which there is no ray of light?
The water-channel of the land of darkness,
which boils, rises high, and bubbles?
Whosoever sets foot within it will die,
and whosoever sees it will be singed.

I will ascend and say to the Great One,

"Whence came darkness,
and whence came its inhabitants?
Whence came their works,
which are so terrible and ugly?
Whence came their mistake, that is so extensive
that its appearance is so terrible and ugly,
and completely full of cracks?

Whence came the tremendous, evil fiends,
who dwell in the fire?
Whence came the black water,
that boils and bubbles?
Whosoever sets foot within it will die,
and whosoever sees it will be singed.
Whence came the dragon,
that was cast writhing into the fire?
Whence came the chariots,
and whence came the wicked who sit in them?
Whence came the woman Hiwath,
or women like her of any shape or form?"

When I spoke before Hayyi,
my father Hayyi appeared in His fullness, without a single flaw.
Hayyi knows it well, He knows it well but maintains His silence.
Hayyi knows it well, and says to me,
"Come, so that We might educate you, Manda 'd Hayyi,
you valorous, well-armed *Uthra*.
Even before the worlds came into being,
the great Fruit existed.
Even when the great Fruit was still within the great Fruit,
the great and glorious King of Light came into being.
From the great and glorious King of Light,

the great luminous Ether came into being.
From the great luminous ether,
the living heat came into being.
From the living heat,
light came into being.
By the power of the King of Light,
the great Fruit came into being.
The great Fruit came into being,
and within it was the Yardna.
The great Yardna came into being,
and the living water came into being as well.
The bright, shining water came into being from the living water.

I, Hayyi, have been there,
and then all of the *Uthri* came into being."

Then I said before Hayyi,
"Since You, Hayyi, were there,
How did darkness come into being?
How did darkness come into being?
How did weakness and imperfection come into being?"

As I said this to Hayyi,
He became filled with goodness.

He became filled with goodness,
and spoke to Manda 'd Hayyi,
"You, valorous *Uthra*,
you, valorous and well-armed *Uthra*,
You, valorous *Uthra*,
know not how darkness came into being,
How darkness came into being,
and how weakness and imperfection came into being."

As Hayyi said this to me,
I asked for permission to say things as they were.
I spoke to the Great Hayyi,
to Hayyi, who has always been.
If I would not speak about these things,
I will not be one of the mighty,
But since I am one of the mighty,
Hayyi explained these things to me.
Hayyi spoke to me in His majesty,
He spoke to me in His praise,
"We give you permission, valorous *Uthra*,
valorous and well-armed *Uthra*,
We give you permission, valorous *Uthra*,
to tell things as they were, to teach the hidden *Uthri*,
And to teach all the elect,

how the *Uthri* of the hidden place came into being."

When Hayyi said these things to me,
I repeated my praise of the Almighty.
I repeated my joy over the Great Hayyi,
over what Hayyi had said to me:
"Arise, *Uthra*, and go to the House of the Great!
Go to the place where the mighty dwell,
The place where the great dwell,
so that they might tell you about these things."

Just as the Great One told me,
I went to the House of the Almighty,
The place where the great dwell,
the place where the righteous dwell.
I drew near to them and did tell them,
how things were at the very beginning.
Once I told them,
they kissed and embraced me,
propped me up in my place, and said,
"We give you permission, 'Kbar Ziwa,
you gentle, stable *Uthra*.
We give you permission, 'Kbar Ziwa,
the *Uthra* who supports his friends.

We give you permission, valorous *Uthra*,
you valorous, stable *Uthra*.
We give you permission, valorous *Uthra*,
to tell what it was like,
to teach the hidden *Uthri*.
If you go to that place,
then teach your friends,
Teach the men of proven righteousness,
the truthful and faithful men.
We want you to speak on your honor,
that there is no limit to light.
For light, there is no limit
and it is not known when it was created.
Nothing existed when light did not;
Nothing existed when radiance did not.
Nothing existed when the Almighty did not;
but there was no limit to light.
Nothing existed when water did not;
water is older than darkness.
Older than darkness is water,
but there is nothing that will go on forever.
There is no number we could give to you
for how long it has been since the *Uthri* did not exist.
The *Uthri* are older than darkness,

older than darkness are the *Uthri.*

older than any of their neighbors.

Goodness is older

than the wickedness of the place of darkness.

Serenity is older

than the rebellion of the place of darkness.

The living heat is older

than the devouring fire of the place of darkness.

Glorification is older

than sorcery and witchcraft, which the wicked promote.

The Third Yardna is older

than the devouring waters of the place of darkness,

Insight is older than those things

that the wicked of the place of darkness promote.

The voice of the *Uthri* is older

than that of the mightiest wicked ones of the place of darkness.

We have told you about the First,

now we will tell you about the Second, just as it was.

The serene throne is older

than the rebellious throne.

Hymns and liturgies are older

than the sorcery of the terrible woman Hiwath.

The container of the ether is much older

than anything Ruha says.

We have told you about the Second,
Now we want to tell you about the Third, as it was.
'Bhaq Ziwa is older
than Ruha, such as she is.
The thought of all the *Uthri*
is older than the call of the rebellious.
The realm of the good is older
than the lord of all the places of darkness.
The men of proven righteousness are older
than all the creations of darkness, such as they are."

As the Great One said to me,
as the Almighty, my Father, who created me, said to me,
As the Great One spoke thus to me,
I understood it in my mind.
Once I understood it in my mind,
I said to Him, "How did darkness come into being?
How did darkness come into being,
from what was it formed in its place?
Wherever You are so great,
why does not darkness cease to be?
Why does darkness not cease to be

and why is light completely upright?"

Before I could speak to the Great One,
the Great One said to me:
"Most orderly *Uthra*,
most orderly and methodical *Uthra*!
Most orderly *Uthra*,
the *Uthra* who supports his friends!
In the goodness of the righteous
was neither weakness nor imperfection.
The righteous are, by virtue of their goodness,
strengthened from head to toe.
The righteous are, by virtue of their goodness,
roots that are firmly planted in their place.
The righteous shine forth in their splendor;
the water is hidden within their garments.
The secret words
are kept hidden within their books.
Water does not mix with pitch,
just as darkness does not mix with light.
Darkness is not counted together with light,
and the dark abode will not be illuminated.
Just as the dark abode will never be illuminated,
neither will stagnant waters shimmer.

Darkness never spreads out,
and its denizens take its form.
Darkness took shape,
and when it took shape, it reviewed its army.
Because of the wickedness it has in mind,
it is trapped within its own container.
It is trapped within its own container,
and all of its works will perish.
The children of darkness will perish,
but the children of the Almighty will survive.
The house of the wicked will crumble,
and the devouring fire will go out.
Their witchcraft will fizzle away and vanish,
because it did not exist beforehand.
Their creations will come to an end,
but the tribe of Hayyi will last forever.
The living doctrine will come forth,
and shed light throughout the perishable abode."
Once the Great One had thus spoken to me,
my heart was lifted up on its supports,
I began, by the power of the Great One,
to speak and praise the Almighty:
"Since there is no wickedness among your righteous,
why should I go to that place?"

When I tried to speak,

the Great Hayyi, said to me,

"The Pregnant conceives a dragon,

so get up and go down to the world!

By your power, *Uthri* will come into being,

Through your brilliance, the mighty will be established."

The Great One, in His greatness,

gave me plentiful radiance;

He gave me plentiful radiance,

and gave me plentiful light.

He gave me victory,

which protected me from the hateful.

He gave me a great garment,

expansive and endless.

He gave me a great garment,

and made me utterly magnificent.

He gave me a *Margna* staff of living water,

a rod by which the rebellious would be struck down.

He gave me a crown of living heat,

marvelous and luminous beyond compare.

He equipped me with His weapons,

kissed and embraced me like the Almighty.

He said to me,

"Go to the rebels of darkness,

the evil ones who plot against us.
They hatch plots in wickedness,
and evil has shut itself in its container.
Evil has shut itself inside its container,
and will have none of your words."
He said to me:
"The good will rise on account of their virtue,
and see the Place of Light.
The evil will descend on account of their wickedness,
and see the gates of darkness.
The calls have all been recited,
the words have all been reckoned.
A single call can come forth,
and explain all calls.
A single word can come forth,
and explain all words.
A single man can come forth,
and explain this and that."
Just as the Great One had said to me,
I went through his power to the place of darkness,
To the place in which the wicked live,
to the dwelling that is full of the corrupting.
To the place of the dragon,
to the furnaces of devouring fire,

To the furnaces of fire, whose flame ascends
to reach the middle of the firmament,
I went and met
the rebellious fiends of darkness.
I went and found them
as they all maliciously plotted,
They stand there and maliciously plotted,
they stand there and forge weapons,
They forge weapons
and plot evil against the good.
They maliciously plot,
and consult one another.
They consult one another,
and say,
"Is there any other being
that wants to take a share in our world?
If there is anyone who is more powerful than us,
we will rise up and fight him."
When I saw them,
it was in the guise of the greatness that I appeared to them.
I appeared to them in the guise of the greatness,
which is wide and limitless.
When I appeared to them in expansive glory,
expansive and extending to all the world,

I showed them the *Margna* staff of living water
which my Father gave me.
I showed them the *Margna* staff of living water,
by which they would be struck down.
I spread the words of the Great One upon them,
to them I spread the words of the Great One:
"The righteous will rise on account of their virtue,
and see the Place of Light.
The evil will descend on account of their wickedness,
and see the gates of darkness."
When I spoke to them,
they wailed and lamented their fates:
"Our Lord! We have sinned and been lacking,
Forgive us our guilt and our sins.
Be lenient to us,
we all wish to submit to you."

I said to them,
"Until the Great Hayyi wishes,
and Abathur is established here,
Until Abathur is established,
and the sons of salvation are created,
The wondrous, living heat will be granted,
and Gabriel, the messenger will be created.
He will be created and asked,

and we will send him here.
He will be created and asked,
and he will create the world.
He will come and solidify what is to be made solid,
and he will skillfully call the earth into being.
He will skillfully call the earth into being,
and he will stop up the wells of stagnant water.
Three *Uthri* will come
and guard the soul.
They will heed the call of Hayyi,
and light up the perishable abode.
Then two *Uthri* will come,
and head to the font of the waters.
They will bring water,
and create a Yardna for the world.
A yardna they will create for the world,
and spread brilliance upon it.
They will plant crops,
which will be full of faith, wisdom, and insight."

When the evil one heard this,
his heart became filled with anger.
His heart became full of fury,
and he struck the anvil of the earth.

I raised myself, by the power of Hayyi,
and made a request to the Great Hayyi.
I surrounded him with a fetter so strong,
no one has strength to overcome it.

I am 'Kbar Ziwa.
I paved a path for the righteous,
and opened a gateway to the world.
A gateway to the world I created,
and placed within it thrones.
Thrones for the righteous I established,
and set up a lamp for them.
I set up for them a lamp,
which was perfect from top to bottom.
and the watch of the Children of Peace,
at the place in which they thrive without want.
I established the Yardna of Life,
and placed guardians upon it.
I placed two *Uthri* upon it,
flourishing without a flaw.
A throne for the King of Radiance I established
and set up a lamp for Him.
I set up for Him a lamp,
which was perfect from top to bottom.

I am 'Kbar Ziwa.
With the enlightenment and the glory,
of what Hayyi has let me hear,
With the enlightenment and the glory,
I headed off for the House of the Almighty.
With the joy that I felt
I spoke to the Almighty.
The Great One rejoiced and was confirmed in His joy,
was completely delighted with me.
Hayyi demonstrated His gratefulness to me,
and increased my brilliance beyond its previous level.

He said to me,
"*Kushṭa* has protected you,
and the words that you have spoken."
In His delight, Hayyi turned
to the *Uthri* and said:
"Praise the power of the man
who has cured water with the living heat.
Praise the power of the man
whom the fire has not diminished.
The fire has not diminished him;
the *Uthra* shined in his brilliance.
The *Uthra* shined in his brilliance,

and paved a path for the righteous.
He has paved a path for the righteous,
and has rewarded the righteous.
He has rewarded the righteous,
and mentioned their name in the House of the Almighty."

I received *Kushṭa* from Him
and went to the House of the Almighty,
The place where the righteous dwell,
the place in which dwell the righteous.
When I was in the House of the Righteous,
I bowed before the Almighty.

As soon as I wanted to speak to the Great One,
the Great One Himself said to me,
As soon as I wanted to thank Him,
The Great One thanked me.
The Great One thanked me,
and told me about everything:
"Manda 'd Hayyi,
you valorous, well-armed *Uthra*.
You shall be the father of the *Uthri*,
who supplies his friends with provisions.
Let the living waters be released,

and guide them back to that world.
Summon the three *Uthri*,
who protect the Treasure of Life.
They must preserve the Treasure of Life,
that was taken from here.
They will cover it in clay,
and clothe it in the color of flesh.
They will cover it in clay,
and clothe it with a perishable garment.
With a perishable garment, they will clothe it,
and within it create weakness and imperfection."

At that point, the Second Life sat up,
his *Uthri* arose and gave him advice.
They arose and gave him advice,
by saying,
"Let us build a world and construct within it dwellings for you,
which shall be called yours."

Then the Second Life gave them some of his brilliance and luster,
and of what else Hayyi had granted him.
He gave them some of his radiance,
and ordered them to create a world.
The children of the Second Life set out,

returned and descended to the place of darkness.
They summoned 'Ptahil Uthra,
they summoned him and set him in his place.
They called forth the Children of Peace,
and set them on their thrones.
They went to the dividing waters,
through which they saw the place of darkness.

'Bhaq Ziwa was proud of himself,
and considered himself to be the almighty.
He considered himself the almighty,
and abandoned the name that his father had given him.
He said,
"I am the father of the *Uthri*,
The father of the *Uthri* am I,
who has made the dwellings of the *Uthri*."
He pondered over the stagnant waters
and said, "I will create a world".
He went without any advice,
and did not know about the stagnant water.
He did not know about the stagnant water,
and knew nothing about the devouring fire, which has no radiance.
He did not take counsel from the Father of the *Uthri*,

He summoned 'Ptahil Uthra,
    He embraced him and kissed him like the almighty.
He gave him the names
    that are kept secret in their places.
He gave him the name of Gabriel, the Messenger,
    summoned him, and asked him, saying,
"Go down, hurry, and get yourself
    to the place where there are no dwellings and no worlds.
Create and make for yourself a world
    like the Children of Peace, whom you have seen.
Create and establish a world there,
    a world for yourself with *Uthri* within it."

'Ptahil Uthra arose,
    went forth and down below the dwellings,
        to a place where there was no world.
He stepped into the filthy muck,
    and entered the stagnant water.
He began to speak,
    since the living heat had changed within him.
When the living heat changed within him,
    he grieved in his heart, and said,
"Since I am a son of the Great One,
    why has the living heat changed?"

'Ptahil washed his hands in the stagnant water,
and said:
"Let there be an earth,
just like there was in the house of the Almighty."

As he dipped his hands,
a solid substance formed,
A solid substance briefly formed,
which collapsed and flowed apart.
As no earth came into being and took solid form,
his heart began to break.
'Ptahil stood deep in thought, and said
"I wish to leave the world."

Lost in his own thoughts, 'Ptahil pondered,
he took stock of his wisdom, and said:
"I will go up to the Great Hayyi,
bow and abase myself to the Great One."
As ' Ptahil acted in accordance with his wise plan,
he adored and glorified Hayyi.
He received a garment of living heat,
and walked about in the stagnant water.
As the living heat mingled
with the stagnant water,

on account of the scent of the garment of living heat,
dust from the land of Siniawis was stirred up.
From the land of Siniawis, dust stirred up,
and landed everywhere.
All the seas were clogged,
all the pits were filled.
A dry spot took shape,
a solid substance formed and fell into the water.
A curtain rose up high,
it rose up and stood at the center of heaven.
As the firmament was stretched out,
he bowed down and praised his creator.
When he saw the throne on high,
'Ptahil rejoiced and his heart was glad.
He took the navel of the earth
and wanted to tie it to the heart of heaven.
As he tried to grab the navel of the earth,
the fallen ones circled around him.
The scuttle of the crafty ones circled around him,
filled with sophistry.
' Ptahil, in his wisdom, sat,
and asked them one by one,
"Where have you come from, wicked ones,
the likes of which are not from my ancestral home?"

When he spoke to them,
they answered him from below,
"We have come because we want to be your servant,
we want to be close to you and be your helper.
We want to be your helpers in all things, no matter what you do,
and leave you undisturbed on your throne.
We want to leave you on your throne undisturbed,
we want to be close and keep the world in order.
We want to be good
and be obedient to you in every way."
He said to them: "Then you are my sons.
If you do good deeds,
I will take you into my embrace."
As soon as 'Ptahil said this,
the house was taken away from him.
From him, the house was taken away,
and the fallen ones took control of it,
just as they did before the firmament was stretched out,
and the earth had become fixed by solidifying.
As soon as 'Ptahil said this,
the house was taken away from him.

'u Hayyi zaken

The Creation of Adam

Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Let Adam be created

He will be a king for the living world!

The angels listened, were ordered, and then agreed. They said, "Let Adam come into being. He will be one of us. Come now 'Ptahil, together we will create Adam. He will be our leader."

"Sadness fills me to my depths," said 'Ptahil. "My hope was to create Adam by myself. If he is created as you wish, what will he be?"

They said, "If we obey you, what sort of authority will we have in the world of lower life?"

"You will serve him. You will be guards for him," said 'Ptahil. They formed him, and laid him on the ground, but they were unable to make him move, for Adam was without a soul.

They said, "If the ether were to seep into his bones, if the lifeforce were to seep into him, he could properly stand on his own feet."

They sought help from the flash of fire. They said, "If only the fire would brighten this garment! Let it illuminate his garment, so that the lifeforce will seep into his body and make him stand on his own feet."

They called all steams of rivers, all smoke of fire. They tried to blow them into his outstretched body, into his prone hands, so that perhaps his palms would contract, and his two wings might flap, and

anger might grip his wings so that they might prop him upright on his own two feet.

The angels said, "Oh, 'Ptahil, permit us to infuse him with one of our souls, which you have brought from the House of your Father."

Even though the angels tired themselves out, and 'Ptahil also became tired, Adam did not stand upright on his own two feet.

'Ptahil ascended to the Highest, and stood before the Father of the *Uthri.*

"What have you done, 'Ptahil?"

"Everything, my Father, except the likes of you and me.

The Father of the *Uthri* said, "Enough," and then withdrew within the secret pit.

"Great Mana, infuse that body with life. Remove any affliction from him and illuminate him according to your desire."

The Great Mana gave him the living names with which he could speak, and the Father of the *Uthri* wrapped the great secret within his pure white turban. Then He delivered it to 'Ptahil.

O approaching angels!

O departing *Uthri*!

Hibil, Shitil, and Anush!

Be on your guard with the soul! No one should know about her!

Let 'Ptahil be unaware of how the soul descended to the body.

Do not let him know how the soul descended to the body.

Do not let him know how the channels go through the body,

and how the blood flows.

Let Adakas Mana be her guard.

O Adam, as soon as you are endowed with the glory of Hayyi,

stand upright on your own two feet.

Once you speak with a pure mouth,

the secret will return to its homeland.

Once again, the secret will return to its homeland.

'Ptahil folded the secret of life into his pure turban, and covered it with his garment. He descended back with his assistants, who had been charged to guard the soul.

When 'Ptahil and his followers reached the earth, they came near the outstretched body. He wanted to place the soul within it. I, Manda 'd Hayyi, I took it away from him. When 'Ptahil tried to stand Adam upright on his feet, I, Manda 'd Hayyi, made him stand up. I made him breathe the breath of life.

His bones were filled with marrow. The glory of Hayyi spoke forth within his body. Then he opened his eyes.

At that time, Adakas Ziwa ascended to his homeland. I, Manda 'd Hayyi, made him ascend to his homeland, to the House of Power where the Great Hayyi is glorified.

I charged the angels of the flowing water with guarding him. This is how the angel was rewarded by the Great Hayyi. Hayyi rewarded the angel who brought Adam's soul. The Great Hayyi ordered me and said,

Descend!

Descend and proclaim a heavenly prayer!

Proclaim a heavenly prayer,

and keep the evildoers away from the soul!

This is what the Great Hayyi ordered me.

I, Manda 'd Hayyi, descended, and found them sitting—I found the wicked all together. They are spewing their magic onto the soul, their magic is spawn all over the soul. They are adorning her with strife, and they are completely eager to cut her into pieces.

In my pure white vestment I glittered, and through my glory I came forth into the world. Through my glory bestowed on me by my Lord, I appeared to'Ptahil. 'Ptahil wailed and wept on account of what he had done.

To Ruha, I appeared and said, "You seductress, who seduces the universe, look—this is the great secret that dominates but cannot be dominated; the secret that conquers all who sin and are arrogant. Are you not terrified, and confess that you are guilty?"

The Seven confessed that they were guilty. They bowed their heads down, covered their faces with their hands, and said, "Oh, our Lord, we have sinned. Forgive our sins!' The moment they said that, their congregation disbursed.

I asked them in the name of the Great Mystery never to harm the soul. Then I concealed myself from the Seven, and assumed the form of a human being.

Here I am, in a visible form.

O soul, I will not frighten you.

Never be alarmed while you are in the body.

In order not to frighten you,

I have assumed the form of a human being.

I sat down beside her.
Shining forth, I sat close to her;
I spread the glory of the Great Mana on her,
the glory out of which Adam emerged.

Beside her I sat, and taught her all that Hayyi had entrusted to me.

With a voice like the cooing of dove,
I recited the recitation to her.
I awakened her heart from its long hibernation,
With the speech of the angels, I spoke to her.
I taught her my wisdom,
I bestowed my wisdom upon her.

I said to her:

Arise, o soul!
Glorify Hayyi,
and bow down to Him!
Praise the sublime places, where the pious dwell,
and extol Adakas Ziwa, the father from whom Adam came forth.

Adam arose, knelt down and bowed. He glorified the Great Hayyi, and his father Adakas Ziwa. He bore witness to the name of the Great Hayyi , and the Great Mana from which he emanated.

When Adam bowed and gave submission to his father, Adakas Ziwa appeared before him. Adam was full of praise. He bore witness to him both bodily and spiritually.

He rejected the temptresses,
the seductresses he rejected.
He rejected the material world,
and turned his back upon 'Ptahil, who is its master.
He disavowed the sons of this realm,
and rejected all their actions.
He bore witness to the name of the Great Hayyi.
He rejected every mortal thing,
and lifted his eyes to the source of the light.

O Adam, here am I, the *Uthra* of Hayyi,
I am full of compassion for you,
I am very compassionate towards you.

Let there be a place for you by my command,
where you might sow your seed,
and where the water flows.

When Adam completes his mission,
he will be able to return to his homeland,
the source of the light.

Together with his father, Adakas Ziwa,
let him be an *Uthra*.

'u Hayyi zaken

Baptizing Hibil Ziwa

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Righteousness is a blessing for the virtuous, and Manda 'd Hayyi supports the people of peace.

This is the mystery of the book, the first explanation and the first living teaching, which existed from the very beginning.

The Great Hayyi created Manda 'd Hayyi, and Manda 'd Hayyi called Hibil Ziwa, and said,

By the power of the Supreme King of Light,

and by our power, I, Manda 'd Hayyi,

together with Hayyi and the *Uthri*,

celebrate the first *Uthra* that we have summoned into existence,

and covered with our brightness.

and with light we covered him.

I bestowed upon him strength and steadfastness,

to send him to the world of darkness,

in order to control it,

and restore order to it.

Two *Uthri* were summoned. Adathan and Yadathan were called forth on the day when Yardna baptized Hibil Ziwa. They were summoned as two assistants. Then, another six *Uthri* were summoned: Shitil, Anush, Shilmai, Nidbai, Adakas Mana, and the Great Mystery, whose name is Yufin.

Hibil Ziwa set out with his great light,
his light which came forth from the Lord.
He set out to set a boundary to the worlds of light,
and a boundary to the worlds of darkness.

Then the Great Hayyi commanded that Manda 'd Hayyi descend to Yardna. Mara 'd Rabutha, the Lord of Greatness, prepared for him the baptism ceremony of Hibil Ziwa, the bravest and most courageous of the *Uthri*. The great Yardna started to say to Mara 'd Rabutha,

Who is this *Uthra* whom you are going to baptize in my water,
my water in which your Greatness was baptized?

But the great Yardna saw the brilliance of Hibil Ziwa and the brilliance of Manda 'd Hayyi, and his light and dignity. He saw the *Margna* staff of living water raised high, and his waves tumbled in confusion.

At the same time, Mara 'd Rabutha said to the great Yardna,

You, o living water, o great running water:
Calm down; stand still in your place.

Hibil Ziwa is going to be baptized in your water.

The great Yardna calmed down and Hibil Ziwa was baptized.

Hibil Ziwa was baptized together with his two brothers. At the same time, another four were baptized. He then baptized another three *Uthri*, who were the brothers of Hibil Ziwa and his assistants.

Mara 'd Rabutha said:

From the source of the water,
From the source of the living springs,
I departed and came here.
I occupied three houses:
three houses I occupied,
and furnished with guardians;
Respectable, beatific, and steadfast guardians
I established in these houses.

Then Manda 'd Hayyi stood up from Yardna, and extended the right hand of truth to his Creator. He extended the right hand of truth to his Creator, and then he placed his seal upon his brothers, who are his sons. At that instant, the Lord said to Manda 'd Hayyi,

Now your brilliance is truly excellent,
glorious is your light.
All those who believe will be illuminated by your light,
and they will bring light to all the worlds.

Then He called Hibil Ziwa and said to him:

Whenever I hear your voice, o Hibil Ziwa,
while you are giving praise in the Place of Light,
I am satisfied with you,
and I feel certain about you.
I will guard you and set you straight,
I will make you better and bestow my blessing upon you.

Then the Lord called Shitil, stood him upright, and said,

O Shitil,
O *Uthra*, you are protected from temptation of Satan.
You are strengthened by Our teachings,
so be blessed by Our attention,
and never be cut off from Us.

Then He bestowed light upon Shitil. After that he called Anush, stood him upright, and said to him,

O Anush, you will be blessed by the four *Uthri*
who are sitting close to each other.
Let them baptize you with their baptism,
and let them adorn you with their garments.

He bestowed perfection upon Anush; perfection and light were bestowed upon him, as if they were his two brothers. The Great Brightness, the Great Shining Lamp, which illuminates all worlds, sincerely glorified the Lord of Greatness, saying:

Glory to You!

To whom belongs that light?

To whom belongs that radiance?

To whom belongs that perfection?

The Lord said,

The light belongs to Hibil,

The radiance belongs to Shitel,

and the perfection belongs to Anush.

Thereupon the Lord marked them with His pledge, and sealed them with His eternal seal. Then He called Shilmai and Nidbai. He put His right hand upon them and blessed them with His great blessing, saying to them, "We rejoice at this foundation that has been established."

'u Hayyi zaken

The Descent of the Savior

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

When Siniawis, the land of darkness, assumed control of the world of darkness, the entire universe cringed, and its balance became upset. Manda 'd Hayyi stood before Mana and His great assistant. They said to him, "O *Ganzibra*, our great son, what are you waiting for? Get up, go there and do what needs to be done!"

He said, "I will summon that scion of yours that you have sown, the *Uthra* whom you have established and esteemed. I will ask him to stand before you to receive your orders."

Hibil Ziwa came forth, bowed down respectfully before his father, and said, "My father whither will be this generous invitation?" His father answered, "To see Mana and his great configuration." The lights nearly blinded his eyes, but Hibil Ziwa obediently stood by. Twice-esteemed Mana received Hibil into His presence, embraced him, and kissed him. He praised and bowed down before them, confused and trembling. They said, "O Hibil Ziwa, do not tremble. Come, be baptized in 360,000 Yardni. We will adorn you with 360 garments of light." They baptized him, dressed him, and mentioned hidden names to him, names which were given to his father Yawar alone. Thus, Hibil became a great *Mana* like them.

My father named me Yawar, after his own name. He put His hands on me, and created for me a peerless world, without limit and no end to its lights, in which there were 360 *Yardni* and 360,000 *Uthra* sand residences. Then He gave me the very garment in which He was baptized. He gave me the secret that protected the *Uthri*, and said to me, "You are now Our son and Our '*Dmutha* form, which is more

gorgeous than the brilliance of all the *Uthri.* You will face an uncontrollable universe, which combines within it both menace and severe constraints. These are the worlds of darkness. You will go there and remain for so long that We may forget you, but your *'Dmutha* will be here to read the *Masiqtha* to you."

Hibil Ziwa prostrated to his fathers, glorifying and said, "O fathers, with Your power, with the great secret protecting You, with the power of my father Manda 'd Hayyi, I will go to that world and accomplish what you ordered me to do."

Hibil Ziwa accompanied his father and his two brothers, and they reached the border between light and darkness. His father said, "Now, my son, depart with your two brothers." Hibil Ziwa bowed before his father and said, "Do not embrace me, father, and do not kiss me, for if you do so, you will make me feel that you pity me. He whose father arms him, seals him, baptizes him, and sets him straight will never fear the powers of darkness."

His father bowed down and made him stand upright. He gave him encouragement, and then walked back to Mana and his *'Dmutha.*

Now my great fathers, with your powers, with the power of the great Mystery accompanying me, with the two assistants accompanying me, I will descend into the world of darkness. When I arrived at the walls, I immersed my foot in the murky waters between darkness and light, and soon the wall retreated before me. I passed one thousand leagues into the world of Ruha, the first world of gloom.

I stayed in that world full of evil for many ages, hiding from the eyes of its inhabitants, until the Great Mystery accompanying me advised me not to tarry, and to descend deeper.

We descended until we reached the world of Zartai and Zartanai, in which we stayed for many ages; no one saw us. I bolstered the beings of light accompanying me with prayers and invocations. With

wisdom and praise, I helped them to be happy, and to ascend to the Great Hayyi, and to Mana and his great first *'Dmutha*, which was created by Hayyi. While I was reciting my prayers and supplications, I felt as if I was standing before my father.

I left the place of Zartai and Zartanai, and set out for the world of the man Hagh and the woman Magh, who were spreading their sorcery and power throughout the most fearful, terrible worlds of darkness.

I wondered how my feet would lead me there. I stayed in this world for many ages, until I knew its composition and the composition of its inhabitants.

Then I departed for the world of the two titans, Gaf and Gafan, giants of darkness who dwell by the spring of murky waters. Between the world of Hagh and Magh and the world of Gaf and Gafan there were many levels. In the world of the titans, the cauldrons of murky waters boiled violently, and their fumes rose in smoke and flames. Gaf and Gafan were two deformed dragons, bound by their iniquities. Neither their consorts, who were their very likenesses, nor the magic they worked could aid them.

I said to my *Uthra* brethren, "Whatever the limits of the darkness of worlds might be, and however far its darkness might extend, we should keep hidden so that nobody can see us."

The Great Mystery accompanying me said, "Let us go to Anathan, the warrior of darkness, and Qin, his wife. She is the mother of darkness, the gigantic monstrosity whose germ is the devouring, conquering murky waters."

I wondered whether I would ever be able to return to my great forefathers one day and sit in their secure world, talking with my *Uthra* brethren. We went forth and came to the end of the mountain of darkness, under which there were none, and opened its gates. At the

first gate we saw the enormous 'Shdum, grandson of darkness, whom none among the titans of darkness resembled.

I am Hibil; I appeared to him in an immense and beautiful form, and sat down before him. "Peace be upon you, o warrior 'Shdum, king of the world," I said.

He lifted his face, glanced upon me, and then said, "Peace be upon you, o man of beautiful and awesome form. What do you want?"

I said "In the name of the Great Eternal Hayyi, who is hidden within the secret abode; in the name of the Great Mystery, in the name of Mana and his likeness '*Dmutha*, and the name of my father Manda 'd Hayyi and his radiance, together with the *Uthri* accompanying me; my forefathers have sent me to tell you that one of your offspring, of your kindred and family, has created a disturbance in the World of Light. What is your opinion about this?"

'Shdum answered me, "I do not know. Go down below me, to a level beneath me; there you will find one who is older than I."

That which I did with 'Shdum, I also did with Giuo, the brother of Krun. He told me to go to Krun. Then, I descended again. After aeons and aeons, I reached the loathsome Krun, a mountain of flesh without any bones. Its form and shape were of dust and soil. It was like a whirlwind.

When I approached him, I greeted him by name. Without raising his eyes, he said, "Who is that who has uncovered my name and become acquainted with my form?"

I said, "I am Hibil Ziwa. The Great Hayyi has sent me to you."

Krun said, "The Great Hayyi, whose radiance and light never end? What does He want?"

I said, "One of your offspring wants to create a disturbance in the World of Light, so what do you have to say about it?"

The immense mountain of flesh said, "Go back whence you came, or I will swallow you until no trace of you remains!"

Time passed terribly slow, while I fought an epic battle with Krun, until I had reduced him to bloody chunks. Then he surrendered, terrified, and said, "Have mercy!"

I said, "Give me your seal, so that I can pass through the world of darkness and no one can stop me." He gave me a seal for each place.

I returned back and ascended to Giuo, passed to the world of 'Shdum, crossed it, and sealed the gates of their abodes. I sealed all their abodes, so that none could leave or enter. Then I approached Qin, assuming the likeness of her husband Anathan, and asked her, "Qin, could you tell me what we are made from?" She went about showing me the spring of murky waters, and the spring of unlimited bitterness. The Great Mystery who accompanied me said, "This is utter bitterness: it is the one true constant of the world of darkness."

I went about blinding her eyes, closing her ears, terrifying her, taking the utter bitterness, and destroying it. I left that world, closed its hidden gates behind me, and sealed them with three secret names. The names were Ham Ziwa, Nhur Ziwa and Laufafan Nhura Raba, which are fixed and unmovable.

I ascended to the world of Sumqaq, the Great Pearl, passing it to arrive at Gaf and Gafan, the great father of all the worlds of darkness. I pretended to be one of them, and married Zahreil, the daughter of Qin. I did not touch her, because my intention was not to be married, but rather to know whence the secret of the plant of darkness came. Zahreil showed me the secret that protects the monstrous creatures of darkness. It was a spring which was unknown to all. There was a mirror in it, and when they gazed upon their faces within it, they would know what had come to pass and what would happen.

I took the mirror and appeared to Ruha as her brother Gaf. I then invited her to ascend to her forefathers. She said, "Where are my forefathers?" I said, "They are in the world above us." Ruha was about to give birth, but she left the world of Gaf and Gafan. I tightly closed the gates behind me and sealed them with the secret names. She walked with me, not knowing that 360,000 myriads from the worlds of light were staying with me. I said, "We are going to the world of Zartai and Zartanai."

Countless years passed. Ruha asked, "Where have we come?" I replied, "To the darkness." When we passed the world of Zartai and Zartanai, I locked the latches of its gates and sealed them, and then I said to the Great Mystery accompanying me, "Blind her eyes, close her ears, and confound her intentions." She became as if she had never existed. I surrounded her world with locks that no one could open and left her imprisoned in it forever.

The universes and generations that were with me proclaimed their delight, saying, "It is truly a great deed that we have done. We will return to our fathers, to Mana and his *'Dmutha* and to the *Nitufta*, the great Source of Life from which we were created."

We opened the gates of light, and stood before my Father. Mana and his *'Dmutha* received us. They embraced me, kissed me and said, "Blessed be your return Hibil, you are the pure *mana*, Shar Ziwa."

My father prepared the Yardna. Mana and his *'Dmutha* took me to the *Nitufta* in her hiding place. She showed me what I had never seen before. She baptized me in seven great *Yardni* that were flowing beneath her throne; no one had ever seen them before me. Then she said, "Now go forth and delight in the names that I have recited upon you, the names that were never recited upon anyone but you. Go forth to your father, who is standing at the Yardna, waiting for you."

I left the *Nitufta* and walked to my father. My father baptized me in the great *Yardni* of white and bright water in which He baptized all

the *Uthri*, so that they would ascend to the summit where they stayed on the bank of the living water.

Hibil Yawar, beloved son, for whom we waited for a long time! Gorgeous, shining one whom we have summoned! Tell us what you did in that world?

I bowed down before my father and Mana and his *'Dmutha*. My brightness is theirs, and their brightness is mine. They said, You were absent for so long a time, we nearly forget about you. When we thought about you, we imagined your *'Dmutha*. Your father used to recite the *Masiqtha* for you every day. He would say, "Let Hibil, Shitil and Anush ascend, the three brothers who are my sons and lovers."

After bowing down a long time before them, I said, "He whose brightness is from Your brightness, and whose light is from Your light, accompanied by the assistants You have provided him, and the Great Mystery that You have bestowed upon him, how could he hesitate or be afraid? And how could all gates not open before him?"

"I entered all their worlds, spoke to them like one of their own and secured all their secrets. When I left, I locked the gates to each of their worlds and tightly sealed the locks, so that none could reach the other."

He is Hayyi. He is my father. He put his hands on me and said, "Hibil Yawar, hidden messenger, whose father blessed him with his own hand. Sincere, courageous one, you will meet *Ruha* and her son *Eur* through Our strength, power, illumination, and support for you." I said, "I will go to her now. She is about to give birth." They said, "Go with the same truthfulness."

Ruha gave birth to Eur, the ruler of darkness. She prepared 360 swaddles for him, moving him from one to the other every thousand years. Eur was small, like a worm. His mother never knew that he, deep within, was greater than his titanic fathers.

When I saw him, I climbed up the walls. With the brightness and glorification bestowed upon me by my Father, I summoned seven golden walls together, and bestowed seven secret names upon them. I surrounded that world with those walls, set so that none could move them. I returned to Eur and found him moving like a worm in the murky waters. He was a span long and a span wide, and I knew he would be the titan of darkness.

I firmed the land of copper until it became eighty-eight thousand leagues thick. It is beneath the murky waters in which Eur is based. As I ascended, I saw Eur growing. He was growing so tremendously that the world might well explode from his size and strength. To weaken him, I put my hand on his side without letting him see me. He started to sink into the murky waters until he collided with the land of copper. Then an explosion happened, which shook the world of darkness spreading horror and panic.

The mother of Eur came to him and bestowed the crown of his forefathers upon him. He set it upon his head and said, "Where are your forefathers?" She said, "Let us go to them." He said, "Show me the gates." She said, "I searched for them before your birth, but I did not find them." Eur then roared and accused his mother of lying, saying, "How could a world be without gates? Tell me how! Could fathers close the gates behind their son? How could this be? You enter and exit not knowing this? Are you lying?"

She said, "I know charms and incantations that can be used. If I recite them, the earth will melt away." He said, "Then do it!" She did, but the secrets were not revealed and the walls did not move. She summoned her demons for help but the walls remained steadfast. She then said, "I will give you my mirror. I have kept it all my life." When he placed it before him, he saw the world of darkness and the World of Light. When he saw his own face, he recoiled and shrank back.

She asked him, "What have you seen, my son?" He said, "I saw my fathers, each one in his own world. I saw the worlds of light which I desire, in which we have no stock." Her heart shivering with fear, she said, "My son, take after your fathers. Do not be an enemy to the World of Light." He dragged her by her hair, shouting, "I am Eur, son of the titans! I will fight the light; I will not fight the darkness!" He shouted at the murky waters, and it spiraled up to the top of the wall between darkness and light. Then he shouted again, so all the walls quivered.

My Father, Hayyi, said to me, "Why are you standing down Yawar? You are Yawar Hibil the messenger! Why do not you confront that arrogant giant?"

I did not oppose what my Fathers said to me. I spread my brightness, then walked together with the *Uthri* to Eur. When he saw me and my worlds, he submerged his head into the murky waters. I snatched the crown from his head and enfolded him within seven robes. He raised his head from the murky waters and asked his mother, "Who is the one walking to me, majestic in his power?" She said, "He has come to defeat you." Eur said, "Can anyone defeat me?" His mother said, "If you were as strong as he, you could snatch his crown from his head, as he has done to you." Eur put his hand on his head; when he did not find his crown, he gave a loud cry that rebounded off every wall.

Then he left his throne and rushed towards me angrily with thousands of demons; but when they saw me, they all were snuffed out as if they never existed. Eur turned to his mother, asking, "What shall I do?" She said, "My son, you are darkness, whereas he is light. When he overcomes you, you will be broken. You cannot overcome him. Whenever you go for the attack, he will always suddenly pull back from you. Have you seen the source of his power? Go to the walls and push them aside, if you can." Eur tried, but in vain; he could not accomplish it, so he returned in failure.

His mother released her magic, and uttered her charms, but the walls did not budge. He said, "What can we do now?" She said, "This piece of coral is our last weapon." He held the coral and cried out; the murky waters rapidly receded. He said, "Now I will ascend to the House of Light, and to the great Water Spring!"

I, Yawar, appeared to Eur in my radiant garment; he stumbled and fell before me, and I seized the coral from his hand. His mother ran to the murky waters to retrieve her pearl and help him. She took it out, but it fell back in again, making the murky waters boil and churn.

I, Yawar Ziwa, blinded Ruha so that she could not see her pearl, and I took it from its depth. She began to wail and cry.

Eur extracted himself from the murky waters. He arose and cried so loud that the murky waters rose up to the walls and dashed against them so strong that they were nearly destroyed.

The *Uthri* were looking down through the high sanctuary of the clouds. I, Yawar Ziwa, the head of all the messengers, opened the wall with the help of the Great Mystery dwelling within me, and by the power of Hayyi, my Father. I grabbed the rod of light and confronted him with it. His eyes became full of tears.

I beat him to the ground, trod upon him, and bound him with binds greater than his entire world.

His mother came to me crying for him. I said to her, "Leave him. The Great Hayyi has sent me to him."

I turned him on his face, and with four chains I tied him. I tied each end to one of the cardinal directions of the world. I put four guards on each end, strong and brave guards; those who saw them were astonished.

Then I ascended to the House of Light with joyful news for my Father about the submission of Eur. He was revealed to me in His splendid radiance, and kissed me with His pure mouth, saying to me,

"Pure Hibil Mana, Yushamin has summoned three sons. The first one will guard his forefathers, the second will reside with his father, and the third, Abathur, will go to that world where you were. He will look in the murky waters and see his face, and will have a son from the murky waters." Just after my Father finished what he was saying, Abathur opened the gates, and stared at the murky waters; then 'Ptahil came into being and ascended to the border.

Abathur gazed upon 'Ptahil. He was dressed in seven garments of seven colours. His father removed all of them and dressed him in the radiance and illumination of his father. But 'Ptahil did not ascend to the worlds of light. He was afraid of his forefathers. Abathur sat him at the borders, and said, "Sit here, 'Ptahil, so that Hayyi will come to know you and teach you.

I said to Abathur, "I am Yawar Hibil. Take joy in the son that you have brought into being. He will be your supporter, and friendly to you.

Abathur stood, knelt down in a deep bow to Yawar Hibil, and then looked at him saying, "'Ptahil was created by your power, Yawar Hibil." I said to Abathur, "Put him on the right path, and urge him to do what he does not know;" but he did not listen to what I had said.

Then Abathur said to 'Ptahil, "Son, get into the murky waters and make them firm."

'Ptahil stood at the murky waters, but they did not become firm. He said, "Father, I took all that was in the seven robes in which I came into existence, and stood in the murky waters, but they never became firm."

His father said to him, "You fool, do you think you and I are equal? Do you think that your robes and my garments are equal? Take off the robes in which you came into being—they are robes of gloom. Take off the garments in which I dressed you, the garments of light,

and throw them into the murky waters, which will immediately become as firm as land."

'Ptahil did so, and so the ground became firm, and the world came into being. Then the murky waters surrounded the edge of the world.

I shouted at 'Ptahil, "I am Hibil Ziwa!" He shuddered, terrified by my cry, and grew sorry that he had made the ground firm. He said, "Damn me for angering Hibil!"

When I saw him afraid, I felt sorry for him; I embraced him, saying, "Let your work be finished, and carry it up before your father and before the Great Hayyi, who is far away from you. Surround this mass with walls, because when it sees my bright garments, it will hide itself in the murky waters, and will not appear above them." Having said what I needed to say, I surrounded the ground that he had made solid with seven walls.

The cunning Ruha was listening to 'Ptahil, and asked, "From what were you summoned, 'Ptahil? Of what were you made, to have such beauty?"

He said, "I was summoned and created from this world." She said, "Come along with me." She entered and said to her son, Eur: "Why are you lying down, my titan? You were meditating for a long time. Come, sleep with me, so that you might have a son like you, who will release you." Eur tried but was unable to remove his bonds. Ruha transformed herself into one of the *Eur's* bonds, and slept with him. In this way, she gave birth to seven sons, but she did not like them. She slept with him again and had twelve sons; but she wept, saying, "What do you look like, my sons? I have no one except for you, but you are weak; you do not resemble your father. Upon what shall I rely in this world?"

Upon hearing what their mother had said, they decided to leave and return to the tempests from which they had been formed. She

said, "Where are you going? The being that bound your father is coming," and each of them began to cry for his own sake.

I am Yawar Hibil, the pure Mana; when I saw those deformed creatures that did not look anything like their fathers, the titans, I wanted to destroy them, but then I changed my mind. I said to myself, "Let them go like the world from which they have been born." When I called them, their hearts fell down from their places. Ruha cried for them and said, "This is your father's killer!" They roared out loud, until the ground shook.

'Ptahil jumped up, screaming, "Woe is me! The mass that I have made has gotten away!" Hibil Ziwa said: Oh 'Ptahil, do not be afraid. I have something that will put them away." Then I turned to them and said, "What do you think I am going to do with you?"

They said: "Whatever you desire, your majesty."

I called the Sun by his name "Shamish"; I called the Moon "Sin", Saturn "Kiwan", Jupiter "Bil", Venus "Libat", Mercury "Enbu" and Mars "Nirgh" each according to their names, and said to them, "I will seat you upon moving thrones, and clothe you in bright garments to illuminate this world."

They said to their elder brother Shamish, "You will be our king, and Libat will be our queen in the world. We will obedient to the two of you."

When I heard that from them, I ordered two *Uthri* to stand as guards over them and to be assistants to Shamish. Thus, the world came to be illuminated.

I left behind all those worlds and closed all the gates of the walls behind me, putting each one in an orbit. Then I, Yawar, heard a voice within myself ordering me, "Create Adam." I ordered the Seven to help 'Ptahil create the body. Then I ascended to the great Treasures of Life; I informed my father Manda 'd Hayyi. He brought the soul, cast

it into Adam's body, and he came to life. By the order of the Great Hayyi Eve was created to be his wife, so that the people will increase, and their offspring will continue into being; and when their ages come to an end, each of them will ascend to his father.

In gratitude, we give thanks to the Great Hayyi. In gratitude, we give thanks to Manda 'd Hayyi and to his son Hibil, who established the order of Hayyi.

'u Hayyi zaken

PROHIBITIONS

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

The light of Hayyi has arisen. Manda 'd Hayyi has appeared with his lights and illuminated all the worlds. He has destroyed the godhood of the planets, and removed their masters from their places. They saw Manda 'd Hayyi's brilliance, in which the chosen elect, the *'Bhiri Zidqa*, were enveloped, and so the throne of their gods has collapsed, and their crowd has fallen down upon their faces. All worlds that saw him pulled back, unable to see or open their eyes before the Light's brilliance. They could distinguish neither the face of the Great Hayyi, nor His form, so full of majesty and dignity.

As for the *'Bhiri Zidqa*, when they saw the light of Manda 'd Hayyi, they became upright and the Great Hayyi was fixed in their hearts. The lord of the house of the planets became worried, leaning on his side. His planets said to him, "You are ours, and we are yours. If you change, we will change together with you, or else you will find us believing in the light of the Great Hayyi." He said, "My form will never be changed, neither now nor ever." They said, "Woe to us and what we have done! We were sinners."

Oh, you peoples and generations, why are you weeping? Do not you realize that your wrongdoings will reflect upon you, and that you will be punished on account of what you have done? They rebelled against their lord and cursed him. He is the lord of deceit and dubious godhood. They cursed Ruha. Their forces were dissolved and scattered off. Falsehood and deceit were their abode. The darkness was their resting place. Their god became prejudiced against their claims.

Their god descended from his heights, disguised in the shape of an angel. There the angels became *ifreet*, tampering with the hearts of ignorant human beings, and preparing priests and enchanters. They eat their flesh, drink their blood, and then speak sophistries.

The Great Hayyi revealed Himself to the universe. His lights shone and radiated. The seas ebbed, while Yardna turned toward Him and cheered. The mountains pranced like deer. They opened their mouths to praise Him. The heights spoke. Oak trees tumbled. The ground quaked and collapsed.

Sea, why did you ebb? Yardna, why did you became cheerful? Heights, why did you speak? Oak trees, why did you fall down? And you, earth, why did you quake and collapse?

All this has happened because of the light of the Great Hayyi, so every chosen faithful must bow down and pray.

Manda 'd Hayyi said to them, "I came to live with you, to set you in the light of the Great Hayyi and to teach you. I came to bind you with love and make you love justice." The *Jinn* became angry with the earth, so it was removed; they were angry with the planets, so they were stopped in their courses. The Great Hayyi toppled the devil-giants from their thrones. He threw down their crowns and deprived them of their power, so they became impotent. They said, "The cosmos been thrown into disorder, and its destiny will soon arrive. Hayyi will remain alone in heaven, while we will plunge into the depths of darkness."

The voice of Hayyi comes from the *piri* fruits, and the voice of the sincere believers comes from the lights. Their voices will be heard praising in the paths of heaven, reciting, "Upon You, we depend, and for the sake of Your name, Hayyi, we were persecuted."

'Bhiri Zidqa, repent, glorify me, and turn your hearts towards me. You, whom I have illuminated with my brilliance, shed light like the Place of Life, where there is no sunset.

But you, who think yourselves wise men—

You are definitely not wise men.

You, who allege that Hayyi is among you—

Hayyi is too exalted to be among anyone.

You, whose hearts have been abducted—

You, who tried to make bitter into sweet, and sweet into bitter,

Evil into good and good into evil,

darkness into light and light into darkness—

You are addicted to drinking wine,

all throughout the day and the night.

You indulge in pleasures in the name of the Great Hayyi,

but you never bear witness to Him.

You, who never listened to Manda 'd Hayyi—

the Great Hayyi knows all that you are doing.

You are turning your face to the Suf, the great sea of darkness— so look where you are fleeing!

'Bhiri Zidqa, exalted and chosen elect! You, who can see worlds of light, which no other human being can see! The names of these worlds of light are vouchsafed to you, but not to any other human beings. The light of Hayyi has spread over the night of the unbelievers. They stammer while they speak, while the light of Hayyi spreads wherever they go.

Believers! You, who have committed yourselves to the Great Hayyi and put your trust in Manda 'd Hayyi! He has tended you and accomplished your planting with perfection. He set your feet on the path of religion. Be joyful and give praise, *'Bhiri Zidqa*, and depart from the world of evil.

Rightful believers! The lights have brightened, Manda 'd Hayyi was revealed to Judah, and the grapevine has appeared in Jerusalem, without any doubt or suspicion. The royal crown was not upon its rightful owner's head, and there was no appearance of divinity within it. Hayyi is God from all eternity, and *Kushṭa* was the beginning of all things.

Rightful believers, praise the Most Truthful, and never surrender yourselves as those before you have done. They sinned when they did not extend the hand of *Kushṭa*. Blessed be you, *'Bhiri Zidqa*! Wreathes will crown your heads, and you will shine with joy.

You, who were persecuted in your life while remaining silent! I will clothe you with brightness, and I will clothe your persecutors with shame and humiliation—then where will they go?

You, who said that the Great Hayyi is our refuge and our support! Upon Him we have relied and depended, so He has included you in His mercy. Like the shield of the great Æther, He has clothed you.

You, who love Hayyi and love Manda 'd Hayyi! He will bestow stability and victory upon your heads; keep bowing down and praising the Great Hayyi. He will reward you for what you have acknowledged. Your souls are purified through praise, so therefore if you become more mindful of God, your lights will become purer. So, let My name be ever on your lips, while you are coming and going, eating and drinking, standing and sitting, or lying in your beds.

It was the voice of Hayyi. It filled the entirety of the heavens. Manda 'd Hayyi was revealed to human beings, to bring them from darkness to light, and to keep them away from falsehood and evil, and to remove the doubt which they have inherited throughout the ages from their souls.

Revered, chosen elect! Save yourselves from fearful things, from ravenous wolves and from any false propaganda whatsoever.

Do not imitate the sons of evil; do not trust them as your guides, because their hands are stained with blood. They do not believe in the Great Hayyi. They are sitting upon thrones of rebellion, oppressing and persecuting. For their sins, they will be taken away, and in the end they will be defeated.

'u Hayyi zaken

The Ascent of the Soul to the Maṭrathi

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

My life on the earth is over,
My time has come to an end.
I am leaving the folds of death
and the worlds of darkness.

What can I see through these doors?
I see fangs, wild claws, and inflamed eyes,
in this *Mataraṯha*.
Oh, you. All of you—
can you see or are you blind?
Can you hear or are you deaf?

All of them encircled me,
I called upon the name of Hayyi;
They never heard my words,
I raised up my voice.

I called upon the name of Death;
they never heard.
They were searching with inflamed eyes,
and wild fangs,
but they are blind;
deaf.
I became frightened and trembled in my garment.

"You, who call upon the Great Hayyi!
You, who utter the name of Hayyi!
Tremble not!
Have confidence in Hayyi's mercy!"

Out of a world, issuing from the cave of death,
came forth the voice.

"Have no fear of your safe ascension!
You are like a miserable man,
who has spent a hundred and twenty years,
creeping behind the cattle,
with a rod in his hand;
when suddenly, they caught him,
and dressed him in a splendid garment,
sat him upon a splendid throne.
and declared him king.

You are just like him!
You will ascend in your pure garment,
so fear not... do not stumble, mortal!"

I walked with confidence, and
neither hardship nor sorrows attended me.

I crossed this *Mataraṭha* without fear, and
ascended to another *Mataraṭha*,
and beheld a woman.
What an immodest form she had!
I saw sixty-seven girls with her,
swaying between her hands.
Their necks were bare,
their chests were bare, and
they infatuated all passers-by.

They looked at me and said:

"Hey, you who are passing by us!
Stay for a moment with us!
Tell us your name,
and your sign!
Tell us your name, which is from the treasures of light,

then you may take whatever you like."

I uttered my name,
and my sign, and
I arrogantly looked upon them.
They said to me, trembling,
"Your steps will never be traced.
Your path will not be chosen by anyone."

I said, "Nay, my sincere friends
will follow in my path.
My steps will be taken by the believers.
Ruha!
Your eyes will be filled with darkness,
your visions will full of gloom.
All the Naṣurayyi will ascend
cheerfully before you
to see the Place of Light,
but you will remain behind in this gloom."
Then I left with my head held high
and my soul pure and satisfied.

I crossed this *Mataraṯha* without fear.
I ascended to another *Mataraṯha.*

There, I saw drowned bodies, beaten heads, and faces like dark burnt pottery.

Who are those toiling under all of this worry?

The answer was, "They are those who have spilled blood,

the murderers.

Their bodies will stay aflame just as you see them,

and their souls yearn for a second death,

But, a second death is not coming

to save them from these flames.

Ages come and pass,

but they will remain just as they are."

Zan Hazazban asked me,

"Your name,

Your sign!"

When I mentioned them to him,

he bowed down before me.

I passed through this *Mataraṯha* without fear.

I ascended to another *Mataraṯha*;

the house of Yur, Yahur and Arhum.

There, I passed by the adulterers,

I passed by the sinners,

I passed by the liars,

They were very weak and very thin;

their color is black

and their position is perishable.

Their souls yearn for a second death,

but a second death will never come to save them from these flames.

Thus, they stay in their torment.

I mentioned my name and gave my sign.

They bowed down to me,

and gave me the way to pass this *Mataraṯha*.

When I reached the *Mataraṯha* of Flifin and Fifin,

I passed by the rulers and the judges.

I saw the sultans,

and I saw those who deny religion.

Then I saw women in a boiling brazier.

They were hanging by their breasts,

in the midst of the flames,

and all about them were eyes that wept,

and tongues that wagged,

with voices that rose up to Hayyi.

They said,

"We are their children,

but they never suckled us.

They abandoned us to die,

while they suckled with indifference

their lovers' children outside their homes."

I saw their faces hidden within clouds of smoke,

each of them like a fat goat grilling on the fire.

Their souls yearn for a second death,

but a second death will never come to save them from these flames.

I mentioned my name and gave my sign.

Flifin and Fifin bowed down before me,

and gave me the way to pass this *Mataraṯha*.

Then I arrived at the *Mataraṯha* of the unbelievers,

I saw the infidels who did not believe in the King of Light.

I saw those who worshiped wood and stone.

I asked, "What do they look like?"

I heard a voice, saying,

"They are like a herd of sheep, led by the deceitful trickster Eur,

who has stopped them on high banks,

where the water is flowing,

and can be seen with their eyes,
but is far as can be.
They are always thirsty,
and their guts are inflamed.
Whenever their heads draw near,
the water recedes away from them."

I mentioned my name and my sign.
Eur bowed down to me four times.

The souls in this *Mataraṯha* were surprised and asked Eur,
"Who is he, to whom you have bowed down?"
Eur said, "He is the one who is baptized in the name of Hayyi;"
who does not give praise except to the Great Hayyi."
They said, "Can you return us again to that under world,
where we will do just as he does?"
He replied cynically, "Have you ever heard of a child
returning to his mother's womb?
I was the one who seduced you to become greedy,
and become slaves to gold and silver;
This is why you dwell with me, in the darkness."

I reached the *Mataraṯha* of Yurba.
I saw the crooks, the misers, and those who hoarded money.

Their profits were obscene, and greed was their only ambition.
They did not help the poor and miserable people,
but rather busied themselves with their money,
and so forgot religion and charity.
I found them in a state of decay.
Like the obscene profits they consumed, they too will be eaten.
Their souls yearn for a second death,
but a second death will never come to save them from these flames.

When I mentioned my name and my sign,
Yurba, who was trapped with those people in this *Mataraṭha*,
bowed down to me four times.

I passed this *Mataraṭha* without any fear.
I reached the *Mataraṭha* where Ruha was trapped.
I saw her and her followers dabbling in every evil.
She wanders and roams about,
without any chance for a glimpse of light or an exit.
I passed through, and left her wandering in the darkness.
The man of remarkable honesty ascended from the *Maṭrathi* of the sinners,
He saw the sublime Æther, who was contemplating him.

Hayyi asked him,

"Man of remarkable honesty,
How would you describe the *Maṯrathi* you have passed?
How was the situation of the sinners and wrong-doers,
and those engaged in sin?"

He said:

"They are like flies gathered on the edges of pots;
Whenever steam touches them, their wings and chest are pierced,
and they fall down into the boiling pots."

Hayyi became glad, and clothed him in brilliance and light.
He put him in a place
where everything he seeks, he will find.
and whenever he speaks, he will be heard.

'u Hayyi zaken

Yuhana's Ascent to the World of Light

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

These are the sayings of Yuhana Maṣbana, John the Baptist, who baptized in the name of the Great Hayyi, in the Yardni of the Living Water, river of Life.

Manda 'd Hayyi came to him in form of a young lad, and asked him, "Yuhana, come baptize me with the *Maṣbuta* Baptism with which you baptize, and recite upon me all the names that you recite."

Yuhana said, "Young lad, I am hungry and thirsty, tired and sleepy. Whenever I tried to get rest, the souls swarmed over me, asking for baptism. The day has come to an end, so come back to me tomorrow morning."

The young lad raised up his eyes to the Place of Light, stretching his hands to the Great Hayyi, and asked, "Most sublime King of Light, I know that I have made a great request; I know that You will generously meet my request. Move the hours of light forward, and let the day's hours come forth, so that the night will pass by in only one hour and Yuhana's sleepy eyes will awaken, and he will take me immediately and baptize me with his baptism."

Just as the Great Hayyi wished, the petition was fulfilled. The night became one hour. Yuhana's eyes had hardly closed when he rubbed them and then awoke, yawned, and got up as if he were not sleepy.

Peace be upon you, Yuhana, chosen father and teacher, elder of great honor!

Yuhana said, "Come peacefully, young lad. I summoned you to the Yardna yesterday before falling asleep. Today I will not fail you. Come with me to the Yardna."

The young lad said, "Stretch out your arms, take me with you, and baptize me with the living *Maṣbuta* Baptism with which you baptize. Recite over me the names you recite!"

"Young lad, child of only three years and a day in age, for forty-two years, I dedicated myself to the Yardna; no one called me to the living water. Now you, young lad, are calling me to the Yardna, and so I come."

The young lad said to Yuhana, "How do you baptize, according to your *Maṣbuta* Baptism ceremony?"

Yuhana said, "I bring people to the Yardna and splash water over them with my *Margna* staff, while mentioning the name of the Great Hayyi over them."

The young lad asked Yuhana, "Whose name do you mention upon the heads of people when you baptize them?"

The *Tarmithi* around Yuhana said, "Yuhana, for forty-two years you have baptized people, but no one has called you to the Yardna, except for this boy; so do not reject this summons."

The *Tarmithi* beseeched Yuhana, so he stepped into the Yardna. The Yardna opened its hands, stretched out its arms, called the boy into him and said, "Come along, come along, young lad of three years and a day. You, who are youngest of your brothers and eldest of your fathers. You, whose age is small but whose words are great. Come along with me."

The young lad walked with Yuhana to the Yardna. When the water saw the young lad, it jumped up its banks, happy and cheerful for the newcomer.

Yuhana stood at the first edge of the water, but it ebbed. He stood at the final edge, but it also ebbed, so he remained standing within the water, but he had no power to keep standing.

The young lad came closer to him. The lights were shining on his face, so the Yardna lay low and stopped flowing. Yuhana found himself standing upon the land.

The young lad of three years and a day old said, "Yuhana, baptize me with your pure *Maṣbuta Baptism* ceremony, and recite over me the names that you recite."

Yuhana said, "Thousands upon thousands of people have I baptized in this water, hordes upon hordes of souls; I recited these names over them, but I have never seen a person with such a face. Now that the water has run away, how can I baptize you?"

The young lad said, "You and I will walk to follow the living water. When we get to it, baptize me with your pure *Maṣbuta Baptism* ceremony, and recite over me the names that you recite."

The water kept ebbing from the shores, while Yuhana and the boy were running behind it. The lights of the young lad kept shining over the Yardna.

Yuhana saw the fish rising to the top of the water, with their mouths agape, praising in prayer. He heard the sparrows singing on both banks, praising the name of Manda 'd Hayyi.

"Blessed be you, Manda 'd Hayyi!

Blessed be the place from which you came!

Blessed and glorified be the place to which you go!"

Yuhana looked at the child with whom he was walking and said, "If only I had known! Blessed be you, Manda 'd Hayyi! In your name, I have baptized the living *Maṣbuta Baptism*, in the name which was made known to me and in the name which will later come to me.

Place your hand of *Kushṭa* Truth upon me. Mention the scion that you have planted. By your name, the first were made secure, and by your name the last will also be made secure."

"Yuhana, you said, 'Bless me with your hand.' If I lay my hand upon you, Yuhana, your soul will depart from your body."

Yuhana said to Manda 'd Hayyi, "I have seen you in person, so what other wish could I have in this life? I saw and followed you; I talked to you and heard you. Now I ask you to give me the hand of *Kushṭa*. Do not deprive me of your company, or the place from which you came. Take me to the great place to which you are going. Let your mercy, brightness and perfection accompany me. Help me know the secrets of the angels, the great fruit of light, the anvils and fruits of the earth. Let me know about the flowing water and what pushes its current, and about the living heat and its diffusion, and the secret of the Place of Life. Let me know who is older than all others, and who is greater than all others."

Manda 'd Hayyi heard what Yuhana said, so he placed his hand upon him. Yuhana stood and took off his clothes in the Yardna, the garments of flesh and blood. In their place, he put on a garment of light and a turban of light upon his head, to ascend with Manda 'd Hayyi to the Place of Light.

Fish and birds gathered, surrounding the abandoned body of Yuhana. Yuhana turned to look at his corpse, because its look was dear to him.

Manda 'd Hayyi said, "Yuhana, do you feel sorry for this corpse? Do you want me to return you to it?"

Yuhana said, "Blessings and glory to you, who stripped the garment of flesh and blood from me, dressed me in a garment of light, bestowed happiness upon me, and a turban of light upon my head. Even so, I feel sorry for my followers, whom I left beside that body; now no one will guide them."

Manda 'd Hayyi said, "Do not worry; all that is in your mind and in your conscience will be given to your followers." Yuhana said, "You know what lies inside hearts and minds. You distinguish between that which is in the darkness and the light. You can split a hair and see what is within it."

Manda 'd Hayyi took sand from the bank of the river and threw it over Yuhana's corpse. Thus, Yuhanas corpse was covered with earth and became inhumed.

Thus, sand has been a cover for the corpse.

Manda 'd Hayyi set out for the Place of Light together with Yuhana. They arrived at the *Mataraṯha* of 'Ptahil; it was desolate and ill-lit.

When 'Ptahil saw Manda 'd Hayyi, his throne shook. He left it to bless and praise him, saying,

"Blessed be you, Manda 'd Hayyi!

Blessed be the place from which you came!

Blessed and glorified be the place to which you go!

Manda 'd Hayyi, be compassionate and have mercy for me before the Great Hayyi. Submit my problem to Him, and intercede on my behalf with Him. I am tied down with these heavy bonds, and I do not know when can I ascend to meet Him."

Manda 'd Hayyi said to Yuhana, "Talk to this noble being, and intercede on his behalf with the Great Hayyi. Yuhana, though you are mortal, see that we have given you strength; we have made you equal to the angels, identical to the esteemed *Uthri*. Go talk to 'Ptahil."

Yuhana said to 'Ptahil, "You have received the absolution and mercy of Hayyi, both you and your father, the *Uthra* who recommended and brought you here."

Manda 'd Hayyi resumed his journey with Yuhana, ascending to the Place of Light. They arrived at the sublime *Mataraṯha* of Abathur. Thousands upon thousands of people stood there, raising their eyes to him. Thousands upon thousands of people stood before him, revering his throne.

When Abathur saw Manda 'd Hayyi, he stood upright. Manda 'd Hayyi said, "Sit down, Abathur! Sit down upon the noble throne bestowed upon you by the Great Hayyi."

Abathur said, "Glory to you, Manda 'd Hayyi! Mention me to the Great Hayyi when you are standing before Him."

Manda 'd Hayyi said to Abathur, "If I mention you, the sons of peace will come to elevate your throne among all the created, and then two of the angels will come to build up a high partition stretching from the roof of your house all the way up to the Great Hayyi. They will hear you, talk with you, and say 'Manda 'd Hayyi was there, and he bestowed the hand of *Kushṯa* upon Abathur."

Then Manda 'd Hayyi once again set out with Yuhana, ascending to the Place of Light. They reached four of the sons of peace, Ein Hai, Shom Hai, Ziwa Hai, and Nhur Hai. Manda 'd Hayyi held the hand of Yuhana, the one of remarkable honesty, set him in the place of *shrara*, recited litanies and prayers over him, and taught him wisdom.

The *Uthri* said, "Let us go see the one of remarkable honesty, who is coming from the material world beneath the ancient throne of

Abathur. He was righteous in a world of injustice and darkness. He was a faithful believer despite evil and sin."

Yuhana came to live in the Place of Light, the place of great faith, asking the Great Hayyi to permit all the righteous and all the believers, who have been branded with his brand, upon whom the name of the Glorified had been mentioned, and who were baptized with the pure *Maṣbuta Baptism* ceremony, to ascend by the same *Masiqtha* by which he ascended.

'u Hayyi zaken

Shilmai

The Greatest One receives joy from His sons, the Uthri.

This is the Mystery, and the Book of Shilmai.

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

In the name of he who came.

In the name of he who will come.

In the name of the one who stretched out the earth, raised up heaven, and suspended the planets in their orbits, on behalf of the one who established the throne.

Ruha said to Shilmai, Lord of the Old House, "Get up early in the morning, Shilmai, and walk to the bank of the Yardna. Cleanse your hand in *Kushṭa*, purify your finger in the Yardna, and ascend to your father. He will bestow the kingdom of this world upon you."

Shilmai walked to the Yardna early in the morning. He cleansed his hand in *Kushṭa*, purified his finger in the Yardna, and then ascended to his father, the perfect man Yathrun, before whom he bowed down and did obeisance.

When Yathrun saw his son, he became very angry and tried to punish him, but three hundred and sixty-two *Tarmithi* said to their father, "Yathrun, by your order many stand at the door of the House of Life, where there is not any wrath or fear. If you need an answer from Shilmai, then ask him. If he answers, then let him prepare

a throne among the thrones of his fathers. If he cannot answer, then he must return to the world from which he has come."

The pious man became calm and looked at Shilmai. Then he said, "Shilmai; a question has come to me from the House of Life. To what do we owe this earth? On what is it supported?"

He answered, "Father, the earth came into being through an act of creation, and is supported on the murky waters."

Yathrun said, "Your answer is good, Shilmai. Go to the great throne that I have set up for you among your ancestors, the men. Go sit down upon it."

Shilmai had hardly moved from his place when his father, the teacher, called to him, saying, "Shilmai, Lord of the House, a question has come to me from the House of Life. Who stretched out the sky? Upon what is it suspended? With what is it illuminated?"

He answered, "Father, it is suspended from seven splendid layers of water, stretched out by 'Ptahil, by the power of his father Abathur. He suspended bright lamps between one layer and another, which are lit by the angels, by the power of the Great Hayyi."

Yathrun said, "Your answer is good, Shilmai. Go to the great throne that I have set up for you among your ancestors. Go sit down upon it."

Shilmai had hardly moved from his place when his father, the teacher, called to him, saying, "Shilmai, Lord of the House, a question has come to me from the House of Life. What is the substance of the Sun? Where does its heat and brilliance come from?"

He answered, "Father, the Sun was formed together with the earth, from the same substance. Its heat and coldness are from 'Ptahil, but its light comes from the light of the Great Hayyi."

Yathrun said, "Your answer is good, Shilmai. Go to the great throne that I have set up for you among your ancestors, the men. Go sit down upon it."

Shilmai had hardly moved from his place when his father, the teacher, called to him, saying, "Shilmai, Lord of the House, a question has come to me from the House of Life. Where did the Moon come from? Where does its perfection come from?

He said, "Father, the Moon comes from the earth, and its perfection comes from the perfection of the great Sam Ziwa."

Yathrun said, "Your answer is good, Shilmai. Go to the great throne that I have set up for you among your ancestors, the men. Go sit down upon it."

Shilmai had hardly moved from his place when his father, the teacher, called to him, saying, "Shilmai, Lord of the House, a question has come to me from the House of Life about water. Where does it come from? What is its essence? What is the secret of its freshness? And where does this power come from?"

He said, "As for the substance of water, it comes from the earth, and as for its essence, that comes from the Seven. Its freshness comes from the freshness of the living water. Its power comes from the almighty of darkness."

Yathrun said, "Your answer is good, Shilmai. Go to the great throne that I have set up for you among your ancestors, the men. Go sit down upon it."

Shilmai had hardly moved from his place when his father, the teacher, called to him, saying, "Shilmai, Lord of the House, a question has come to me from the House of Life about fire. Where does it come from? What is its essence? And where do its body and its smoke come from?

He answered, "Father, fire comes from the earth. Its form and essence come from the Seven. Its strength comes from the power of Satan."

Yathrun said, "Your answer is good, Shilmai. Go to the great throne that I have set up for you among the men, your ancestors. Go sit down upon it."

Shilmai had hardly moved from his place when his father, the teacher, called to him, saying, "Shilmai, Lord of the House, a question has come to me from the House of Life about the wind. Where does it come from? Where does its power come from? From where comes its goodness?

He answered, "Father, the wind comes from the earth. Its power comes from the power of darkness. Its goodness comes from the goodness of æther."

Yathrun said, "Your answer is good, Shilmai. Go to the great throne that I have set up for you among the men, your ancestors. Go sit down upon it."

Shilmai had hardly moved from his place when his father, the teacher, called to him, saying, "Shilmai, Lord of the House, a question has come to me from the House of Life. Which is the firmament, and which is the fundament?"

He answered, "The sky and the earth."

"Which one of them bears fruit from the other?"

Shilmai answered, "Father, dew and rain come down from the sky, while the earth opens its mouth to drink. Seeds and fruit emerge. Human beings eat them, but unfortunately they do not give thanks to their Lord."

Yathrun said, "Your answer is good, Shilmai. Go to the great throne that I have set up for you among the men, your ancestors. Go sit down upon it."

Shilmai had hardly moved from his place when his father, the teacher, called to him, saying, "Shilmai, Lord of the House, a question has come to me from the House of Life, "Which is the external one, and which is the internal one?"

He answered, "Man is the external one, and woman is the internal one."

Yathrun said, "Which was the first to be impregnated?"

He answered, "Seed is sown within the body of the man for forty-two days. Then he gives it to the woman in the form of origins, race, stock, and sex, and binds together the brain, bones, and nerves with her."

Yathrun said, "As for the woman, what does she give to her foetus?"

He answered, "The blood, skin, shape and hair."

Yathrun said, "How is the foetus formed in the womb of its mother? How does it grow?"

He answered, "The foetus grows through the seven secrets of its mother and father."

Yathrun said, "From where comes its nourishment?"

He answered, "Its nourishment comes from the mother's belly."

Yathrun said, "How is it born?"

He answered, "When the foetus completes its time in the womb of its mother, she will come into labor. The foetus will turn so that its head will point down and its legs will point up. Through the contractions of her sides, it will be born."

Yathrun said, "Your answer is good, Shilmai. Go to the great throne that I have set up for you among the men, your ancestors. Go sit down upon it."

Shilmai had hardly moved from his place when his father, the teacher, called to him, saying, "Shilmai, Lord of the House, a question has come to me from the House of Life. What will happen once the world comes to an end?"

Shilmai did not know what to reply. He felt confused, and said nothing. He became despondent, and sat behind three hundred sixty-two *Tarmithi.*

Shilmai set off until he came to the treasure of light, and he found himself at the footstool of the Great Hayyi. He heard a voice calling out to him, saying, "When the world comes to an end, the earth will fall into darkness, and the sky will be bent like a reed. The sun will go out, and the moon will disappear. The planets will fall like fig leaves. The fire will go to its refuge, the water will return to its source, and the four winds will flag and cease to blow. As for the wicked, they will call out to one another, and catch one another, confine one another like lead bullets, and then they will all fall down into the depths of hell."

Shilmai, Lord of the House, returned to his father, the perfect man Yathrun, and said to him, "Father, I will give you the answer to what you have asked me:

When the world comes to an end, the earth will fall into darkness, and the sky will be bent like a reed. The sun will go out, and the moon will disappear. The planets will fall like fig leaves. The fire will go to its refuge, the water will return to its source, and the four winds will flag and cease to blow. As for the wicked, they will call out to one another, and catch one another, confine one another like lead bullets, and then they will all fall down into the depths of hell."

The father asked Shilmai, Lord of the House, "Was it you who answered the question, or was it one of the Sons of Light who told you?"

Shilmai said, "Hibil Ziwa told it to me." So he said to him, "Go, you defective glow, and truncated light. The life was cut off in front of those two, and the *Uthri* were left behind them."

'u Hayyi zaken

Dananukht

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am sitting between the waters—I, Dananukht, the wise scribe, a book written in the ink of the gods, mighty, proud, and arrogant. My books are within my reach. The record of my memories is upon my forearms. I contemplate the new books, and learn from the old ones, so that I can distinguish what was, what is now, and what will be.

Little Diṣai fell down before me. I opened it and searched within it. It is small, but its words and meaning are very great. It had searched within the high castle. It said, "There is Hayyi, who has existed for all eternity. There is *Kushṭa,* which has existed since the beginning. There is light, and there is brightness. There is death, and there is life. There is light, and there is darkness. There is wrong, and there is right. There is construction, and there is destruction. There is disease, and there is a cure. There is a virtuous Elder, who has existed since ancient times, older than the one who created the earth and stretched out the sky."

Dananukht said, "From Little Diṣai, I seek to learn, 'Where is Hayyi, who has existed for all eternity? Where is *Kushṭa,* which has existed since the beginning? Where is the light, and where is the brightness? Where is the wrong and where is the right? Where is construction, and where is destruction? Where is the disease and where is the cure? Where is the virtuous Elder, who has existed since ancient times, older than the one who created the earth and stretched out the sky?"

I seized Little Diṣai, and burned it with fire.

I am sitting between the waters—I, Dananukht, the wise scribe, a book written in the ink of the gods, mighty, proud, and arrogant. My books are within my reach. The record of my memories is upon my forearms. I contemplate the new books, and learn from the old ones, so that I can distinguish what was, what is now, and what will be.

Little Diṣai fell down before me. I opened it and searched within it. It is small, but its words and meaning are very great. It had searched within the high castle. It said, "There is Hayyi, who has existed for all eternity. There is *Kushṭa*, which has existed since the beginning. There is light, and there is brightness. There is death, and there is life. There is light, and there is darkness. There is wrong, and there is right. There is construction, and there is destruction. There is disease, and there is a cure. There is a virtuous elder, who has existed since ancient times, older than the one who created the earth and stretched out the sky."

Dananukht said, "From Little Diṣai, I seek to learn, 'Where is Hayyi, who has existed for all eternity? Where is *Kushṭa*, which has existed since the beginning? Where is the light, and where is the brightness? Where is the wrong and where is the right? Where is construction, and where is destruction? Where is the disease and where is the cure? Where is the virtuous elder, who has existed since ancient times, older than the one who created the earth and stretched out the sky?"

I grabbed Little Diṣai and plunged it into water.

I am sitting between the waters—I, Dananukht, the wise scribe, a book written in the ink of the gods, mighty, proud, and arrogant. My books are within my reach. The record of my memories is upon my forearms. I contemplate the new books, and learn from the old ones, so that I can distinguish what was, what is now, and what will be.

Little Diṣai fell down before me. I opened it and searched within it. It is small, but its words and meaning are very great. It had searched within the high castle. It said, "There is Hayyi, who has existed for all

eternity. There is *Kushṭa*, which has existed since the beginning. There is light, and there is brightness. There is death, and there is life. There is light, and there is darkness. There is wrong, and there is right. There is construction, and there is destruction. There is disease, and there is a cure. There is a virtuous Elder, who has existed since ancient times, older than the one who created the earth and stretched out the sky."

Dananukht said, "From Little Diṣai, I seek to learn, 'Where is Hayyi, who has existed for all eternity? Where is *Kushṭa,* which has existed since the beginning? Where is the light, and where is the brightness? Where is the wrong and where is the right? Where is construction, and where is destruction? Where is the disease and where is the cure? Where is the virtuous Elder, who has existed since ancient times, older than the one who created the earth and stretched out the sky?"

I stretched Little Diṣai on his face in front of me, from dawn until sunset.

Ewath (Ruha) entered my house. She stood before me and said, "Why are you sleeping, Dananukht? How are you enjoying your sleep?

I am Hayyi, who has existed for all eternity. I am *Kushṭa*, which has existed since the beginning. I am the light and the brightness. I am the wrong, and I am the right. I am construction and destruction. I am disease and the cure. I am the virtuous elder, who has existed since ancient times, older than the one who created the earth and stretched out the sky. I have no friends among the angels. I have no crown within my kingdoms. No one brings me knowledge from the gloomy darkness."

The *Uthra* Din Mlikh descended. He shook Dananukht and brought him out from his body.

Wind after wind seized Dananukht. The storms carried him and raised him upon ladder after ladder until he reached the *Mataraṭha* of Nbaz Haila, the Lord of Darkness, the great anvil of the earth.

Myriads of tyrants stand at his service. I was about to kneel down to bow before him, but Din Mlikh, accompanying me, pulled me aside and said, "To whom are you bowing down? Whom are you praising? The House of the Eternal Father is still ahead of us!"

Wind after wind seized Dananukht. The storms carried him and raised him upon ladder after ladder until he reached the *Mataraṯha* of Zan Hazazban, the almighty King of Wrath.

A throne was bestowed at the gate of heaven. On the one side, he said to the thieves, "You may steal." On the other side, he said to the master of the household, "Guard your house."

Myriads of tyrants stand at his service. I was about to kneel down to bow before him, but Din Mlikh, accompanying me, pulled me aside and said, "To whom are you bowing down? Whom are you praising? The House of the Eternal Father is still ahead of us!"

Wind after wind seized Dananukht. The storms carried him and raised him upon ladder after ladder until he reached the *Mataraṯha* of Ewath, who is Ruha, and Qananit, the poison of the scorpion hidden to darkness.

Seven women were standing there. They were free, but not free. There were seven virgins, but not virgins, with bare sides, and bare breasts. They wore the garlands of adultery and prostitution upon their heads. They wooed the hearts of human beings, and bewildered both sight and mind.

Myriads of tyrants stand at his service. I was about to kneel down to bow before him, but Din Mlikh, accompanying me, pulled me aside and said, "To whom are you bowing down? Whom are you praising? The House of the Eternal Father is still ahead of us!"

Wind after wind seized Dananukht. The storms carried him and raised him upon ladder after ladder until he reached the *Mataraṯha* of the man Himun.

Myriads of tyrants stand at his service. I was about to kneel down to bow before him, but Din Mlikh, accompanying me, pulled me aside and said, "To whom are you bowing down? Whom are you praising? The House of the Eternal Father is still ahead of us!"

Wind after wind seized Dananukht. The storms carried him and raised him upon ladder after ladder until he reached the *Matarat̰ha* of 'Ptahil, whose glow is defective, whose light was truncated. His head was whiter than water foam, and his beard was whiter than white wool. He said, "I built this house by my own power. I made this house perfect through my miracles. To reckon the passage of time, I made a gift of the moon. I made a gift of the sun to serve human beings."

He was arrogantly praising himself, even though he had never made anything with his own hands.

Wind after wind seized Dananukht. The storms carried him and raised him upon ladder after ladder until he reached the abode of Abathur, the high ancient one, who is concealed and closely guarded.

Dananukht said, "I saw thousands upon thousands guarding him, myriad upon myriad of those who were providing service, and a tremendous number sitting within his grasp. They were dressed in light and clothed in brilliance. Victory wreathes crowned their heads, turbans of brilliance and garments of light supported their thrones.

I was frightened and trembling. The *Uthra* Din Mlikh said to me, 'Dananukht, I have brought you to the seventh *Matartha* and you were not terrified and trembling. The eighth one will not bother you, but you became terrified and trembling. What made you so terrified and trembling here?"

Dananukht said, "I saw thousands who are standing, myriads who are sitting. They were dressed in light and clothed in brilliance. Victory wreathes crowned their heads, turbans of brilliance and garments of light supported their thrones. Then I saw Hayyi, who has

existed for all eternity. I saw *Kushṭa*, which has existed since the beginning. I saw the light and the brightness. I saw the wrong, and I saw the right. I saw construction and destruction. I saw disease and the cure. I saw the virtuous Elder, who has existed since ancient times, older than the one who created the earth and stretched out the sky."

The *Uthra* Din Mlikh said to the scribe Dananukht, "These thrones guard the souls that have no fathers or mothers. After one thousand years they will stand in the generation of the fathers and mothers, and then they will go out to the world clothed in flesh. When their life comes to an end, they will come back wearing garments of brilliance, and turbans of brilliance, and then they will return to the thrones of their repose to engage in prayer and supplications."

Dananukht said to the *Uthra* Din Mlikh, "Where is my throne?"

He said, "The garment of brilliance, the turban of brilliance, and the brilliant wreath on your head will not wither, and its leaves will never disperse.

Go, Dananukht, to the world of sin. Go to the land of kingdoms and rulers. Burn your books in the fire. Throw your record of memories into the water and go out to the world. Recite in the name of the Great Hayyi. Continue to teach *Tarmithi* for sixty years and sixty months, until your life comes to an end there, so that you will come wear the garment of brilliance, and be crowned with a turban of brilliance, and braid a wreathe of brilliance. You will sit upon your throne and engage in prayer and supplications alongside your brothers the *Uthri*, the Sons of Light."

Dananukht said, "I would stay at the threshold of the House of the Great Hayyi, devouring dust and eating stones, rather than return to the world of the wicked."

The *Uthra* Din Mlikh said to Dananukht, "You are ignorant fool, not a wise man! You are unworthy and not at all noble! At the

threshold of the House of Life, nothing is eaten, save for the delicious and sweet. Go to the world of the wicked. Burn your books in the fire. Throw your record of memories into the water and go out to the world. Recite with the voice of the Great Hayyi. Continue to teach *Tarmithi* for sixty years and sixty months, until your life comes to an end there, so that you will come wear the garment of brilliance, and be crowned with a turban of brilliance, and braid a wreathe of brilliance."

Dananukht said, "I opened my eyes, lifted my forehead, and saw thousands of faces weeping for me; men and women were standing at midday, mourning and weeping."

"Men, who are mourning and weeping for me, weep for yourselves. Women, who are weeping and mourning for me, weep for yourselves. You did not see what I have seen and you did not hear what I have heard."

Dananukht stood up and summoned his wife Nuraitha. He said, "Burn my books in the fire! Throw my record of memories into the water!"

His wife began to mourn and ululate. She said, "Dananukht has lost his mind! The son of the king is talking without reason!"

Dananukht took it upon himself. He threw his books into the fire and threw the record of memories into the water. He went out into the world. He called with the voice of the Great Hayyi. He taught *Tarmithi* sixty years and sixty months. When his life came to an end, he left his body. The *Uthri* lifted him up to the House of Life.

He said, "Open the gate of the House of Life to me." They opened it. They appointed him to a high position of stability, and dressed him with garment of light. They crowned him with a turban of brilliance, and braided a splendid wreath for his head. Dananukht stood in the Place of Light, the place in which all is brilliance. He stood praising Hayyi.

He said, "Through this *Masiqtha*, the *Masiqtha* through which they caused me to ascend, all the Naṣurayyi, the good, sincere, and faithful will ascend."

The Great Hayyi resides in light, and Manda 'd Hayyi is constant in his virtues.

'u Hayyi zaken

The Instructions of Yuhana

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

These are clear words, inspired by the master of human beings. These are the instructions of Yuhana, the son of Zechariah, to the Naṣurayyi, the sincere and faithful.

O Naṣurayyi!

If you are strong, then be exemplary in your honesty, like the king who places a crown upon his head, and wields his sword in the face of evil. If you are not so strong, then be a true *Nasuraya*, like a successful farmer harvesting the fruit of the earth. The righteous will benefit from it, and those of exemplary honesty will derive strength from it.

If you become a *Naṣuraya*, each of your virtues will be a weapon to help those of exemplary honesty. You are helping them through faith, integrity, knowledge, wisdom, learning, supplication, prayer and glorification, charity, goodness, humility, perfection, purity, compassion, mercy, insight, and the love of truthfulness.

- The apex of truthfulness is not to distort speech, so do not lie or deceive others.
- The apex of faith is to believe that the Great Hayyi is the most constant in all virtues.
- The apex of integrity is to judge yourself.
- The apex of gnosis is not to be controlled by your temptations.
- The apex of knowledge is not to put yourself in jeopardy.
- The apex of wisdom is not to be playful among the believers.

- The apex of hope is to learn and teach the words of your Lord.
- The apex of instruction is not to abandon the recommendations of virtuous and pious teachers.
- The apex of your resolution is not to change your word.
- The apex of prayer and glorification is not to love sleep.
- The apex of charity is to feed the hungry and to give drink to the thirsty.
- The apex of your clemency is not to be an ogre.
- The apex of humility is to keep mentioning the name of your Lord.
- The apex of your righteousness is to reform yourself and to accept the advice of wise men.
- The apex of moderation is not to say what you do not know.
- The apex of your happiness is to be respected by the people.
- The apex of discretion is to think before you speak.
- The apex of chivalry is not to seize what is not yours, even if you desire it.
- The apex of your purity is to purify yourself.
- The apex of your virtues is to control yourself.
- The apex of perfection is not to be arrogant.
- The apex of compassion is to have mercy for the poor and those who are persecuted.
- The apex of praise is to praise the place from which you came.
- The apex of remembrance is not to forget death.
- The apex of love is to collaborate with your brethren in loving your Lord.
- The just person is like a scale.

- The just person is like an honest judge.
- The believer is a successful farmer.
- The intellectual is an organized builder.
- The prudent person is a masterful artist.
- The steadfast person is like a mountain.
- He who doubles his prayers and glorifications will see double his profits.
- The almsgiver is like a table laid out for the poor and the needy.
- Clemency is like a delicious fruit.
- The humble person is like abundant water.
- The pure person is like a spring of fresh water.
- The pious person is like a well-polished mirror in which faces can be easily distinguished.
- Compassion is like the sun, for both the pious and the impious.
- Mercy is like a gentle breeze that blows against all doors.
- He who is full of truth is like a righteous father who brings provisions for his sons and his scions.
- You, the chosen and righteous ones: keep yourselves away from deceit, sins, falsehood, lying, falsity, and from evil. Keep away from temptation, cruelty, and ignorance. Do not blaspheme and do not engage in adultery. Avoid envy and hatred, resentment and malice, and shamelessness.
- Chosen ones, I warn you against contemptuous faces, and do not engage in drunkenness or wrongdoing; these are all from Satan.
- Deceit is like a hole in the ground, covered over with straw.
- Sin is like a rotten pomegranate.

- The liar is an enemy in the guise of a friend.
- Trickery is a sea in which ships are lost.
- Evil is a tree of bitter fruit.
- Cruelty is gravel.
- Wrath is fire borne by the wind.
- An arrogant wise man is an unpolished mirror.
- Wisdom without discipline is a horse without a saddle.
- Wisdom without insight is a ship without a sailor.
- A quiet voice and balanced speech are the priorities of wisdom.
- Do not fear the wise man, even if you do not agree with him.
- The ignorant, through his ignorance, exposes himself to the sword.
- The ignorant dances while the bond is around his neck.
- Wisdom for the ignorant is like a mirror for a blind person.
- Many ignorant people who are silent are thought to be wise.
- Woe to those who say, but do not do! Woe to those who do the opposite of what they say, and for those who hide the opposite of what they reveal!

This is what was revealed to the faithful wise man, Yuhana, son of Zechariah, in Jerusalem.

'u Hayyi zaken

Manda 'd Hayyi's Warning to the Believers

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Father, respond to me. Respond to me!

Take me away, magnificent One! Father, take me away!

When Adam and Hawa came into being on the earth, the twisted Ruha descended, carrying to the earth all that extinguishes the light.

She said, "I will tempt Adam and Eve to engage in sin, and tempt them with all that is forbidden. Within a few days and months, they will give birth to many men and women, of whom none will ascend to the light save Hibil Ziwa, who make his return resplendent with light."

Hibil Ziwa came, and struck the surface of water with his white rod, saying, "Let Ruha's curse be lifted from the faithful of exemplary honesty."

Yurba said to Ruha, "Manda 'd Hayyi has prepared a bright lamp and a glittering light against all that you have said, and all that you have done, so what are you going to do?"

She said, "I will do all that they would never expect. I will make Adam and his children enter the darkness, abandon Manda 'd Hayyi and stray from his path." Ruha prepared a drum, a flute, maids, widows and virgins, jewels, feast tables, and wine. She said to Manda 'd Hayyi, "Look! Seven portions of these are mine, whereas you have only one portion. From your portion I will take one portion as well!"

He said, "You will not take my portion, and you will not come near my table." She said, "What do you think of these Naṣurayyi whom I have tempted, and who fell into my trap?" She showed him some of them sitting together, eating, and drinking, drunkenly revelling.

Manda 'd Hayyi said, "These are part of your immoral people. I will summon the *Uthri*, and you will see them coming from the great Yardna."

Manda 'd Hayyi summoned the *Uthri* and the *Tarmithi*. He said, "My sons, whom I have raised! My sons and brothers, I am summoning you! My scions! Watch out, Ruha is trying to tempt you. She will offer you food and drink, and ply you with fallen women. Evil will increase in the end times. Whosoever is lacking in faith will fall victim to Ruha's traps, and become part of her tribe. Those who side with her will lose the light and brilliance. For that, they will fall into hellfire and gloom, and be tortured forever.

My sincere followers, proclaim the unity of God, and do not approach evil. Give charity, and whosoever cannot afford to give a complete offering, then give half of one, and I will consider it complete in the Place of Light.

My sincere followers, who have heard my words, offer your hands in *Kushṭa* and give charity, so that you will ascend to the Place of Light. Never fear Ruha or her blind magic. Hayyi is greater and more sublime than them.

The light and darkness will continue to be in conflict. Disbelief will always be in conflict with faith, so long as humans live on the earth.

You, who are exemplary in your honesty, perfect yourself and your spouses. Perfect your scions and children. Perfect your fellow believers and your sincere friends. Perfect your bread and water. Do not let anything deficient approach them or you. Keep in mind that the great

Yardna of Hayyi exists even until now, and will remain for ages, and that Shilmai and Nidbai guard it, lest satan's rule become entrenched.

My sincere followers, at the break of dawn you must awaken to pray the morning's prayer. You must perform the second prayer at noon. The third prayer must be at sunset, when the sun's rays are still visible. Through prayer, hearts are purified, and sins are forgiven."

'u Hayyi zaken

The First Illumination

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

The light was inside the Mana, and illumination was sent from Him. From Him, the inner *Yardni* flowed. From them, the great Yardna flowed.

From the great Yardna came the great prime hidden *Nṭufta*, from which Mara 'd Rabutha, lord of all the *Uthri*, and father of all the teachers of the faith emerged.

From the *Nṭufta* came the unique great Righteous One, from whom came the first distinguished children of Hayyi, praising and praying to Great Mana. He said to them, "Go forth to Piriawis Yardna. Call upon the one constant son, in whom there is no suspicion. He should be self-content, unassuming, taciturn, and well-rooted, just like the *Uthri*, the Children of Light."

The command was carried out.

They went to Piriawis Yardna, stood before the waves, and called upon the one constant son in whom there is no suspicion; he is the son of the exalted pious one, who was summoned by Hayyi, and existed according to His word.

The Prime Life stood, gave praise to the Great Mana, and said, "We have called upon the one sole pious son, who emerged from the exalted pious one."

The Mana said, "Dress him in a robe of splendor, and put the turban of light upon his head." The Prime Life did so, and then she said to him, "Come with me, and ascend to see your father sitting on

His throne, ascend to Him to see the World of Light spreading on both His sides."

Adakas, the eloquent messenger, stood before the Great Mana. The Mana asked him, "What is your name?" but Adakas kept silent.

The Mana asked him again, "What is your name?" Again, Adakas kept silent.

The Mana asked for the third time, "What is your name?" Adakas said, "I am the pious youth whom You have summoned."

The Mana embraced him like a kindly father, and brought him into the great hidden house. When the youth saw all that splendor, light, and immensity, he trembled and became afraid. He knelt, bowed down in praise, and fell upon his face. He said, "I have seen a splendor much greater than any other splendor, and a light much greater than any other light. Who has removed the fog from my eyes? Who has cut the flesh out of my heart? I have seen a great shape that no one has seen before. Thousands of *Uthri* of splendor are spread out from both sides."

When the Great Mana saw him, He embraced and kissed him, and said to him, "Return and speak with the Naṣurayyi, who have been left in the world of darkness and murky water. Tell them that whoever does *Kushṭa* for himself alone and not for the Great Mana will not be accepted by Him, and will not have any place in the House of Life."

Whosoever discloses the secret of this house to any unbeliever will never see the splendor. Whosoever keeps the secret will ascend to the Place of Light.

'u Hayyi zaken

The Second Illumination

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

It is the splendor blazing inside the *Pihtha* loaf, the *Pihtha* that is bright with its own splendor and magnified by its own light.

The Prime Mana was inside the *Pihtha*, and He grew, resided, and believed inside it. The Mana believed in the splendor and in the light that are inside it. He believed in the Mana that was inside it, whose name is Sharhabeil.

The radiance emerged from the *Pihtha*, and the light filled the *Pihtha*. Then he went out, and named himself *Nibṭa*, the offspring. He is the radiance that emitted radiance on his own. He is the light that shined forth light from himself. Because of his shining, the fog around him became hot, and melted.

When the fog blazed, springs of water formed and flowed forth. The *Laufa* union, which can never be dissolved, formed and united with Hayyi that set Himself inside the fountains of water, which emerged from Him.

Hayyi made a request to Himself. Within its lights, the name of the living doctrine set up a place and made it secure. The names of light and splendor blazed inside it. Hayyi made the *Kushṭa* pact with Himself, and *Kushṭa* pact has existed since the beginning of time.

Hayyi believed in His own baptism, and believed in the *Kushṭa* pact that He received with His right hand. He kissed His right hand and said, "I am the first baptiser who believed in the *Kushṭa* pact and in this baptism. All my followers, and those who believe in the *Kushṭa* pact that I have made with myself and in my baptism, will come out of

me and reside in my home, the home which is in water and living flame."

He said, "I am Hayyi, who emerged from Himself, and came to reside in His splendor, the one who was formed out of His '*Dmutha* likeness, and who concealed Himself and resided inside it, whose light emerged from Himself, whose splendor spread forth from Himself, who is above His splendor and light, and whose light is accurate and emits from Himself."

Hayyi thought to create a people, to make a companion for Himself. He well knew that the people He called into being would themselves call sons into being, and that the sons would urge their father to call into being other worlds.

Hayyi summoned forth a son from His heart. He formed him in His image, and seated him in His home. He made him a companion, and set him in the Yardna of living water. He was created by the order of Hayyi. He gave him the *Kushṭa* pact, and dressed him in His splendor. He seated him in His high house, in which the living flame is located.

The son decided to call sons into being for himself. He summoned them, gave them the *Kushṭa* pact, and clothed them from his light and brilliance. He seated them in his home, to his left and his right.

The sons decided to call other worlds into being. They said, "We will call sons into being for ourselves, like those at the House of Hayyi." They stood by their sublime father, the Second Life, and said to him, "Allow us to go and call other worlds into being, and to plant a scion for you, just like those that the Children of Peace called into being in the House of Life."

Their father allowed them to do so in secret. He gave his eldest son and his brother water and living flame, and said, "Go and call worlds into being, just like the Children of Peace whom you saw at the House of Life."

Hayyi thought of Manda 'd Hayyi and said to him, "Send whoever creates this semblance of dignity into the world of darkness, since you are the only one who can do it."

Manda 'd Hayyi said, "May you have glory! You called me into being and made me secure. I will come before that world is formed. I will call children into being, to be named the nation of the children of Hayyi. I will send him some of the generation bestowed upon me by Hayyi when he called me into being and appointed me.

"So I stretched out that creation and imposed order upon it.

"They called me the first immortal. They called me the voice of the most splendid Hayyi. They said, 'We are strangers in the world of darkness.' I came before them, prior to the existence of the world of darkness."

When Manda 'd Hayyi said that, Yushamin kissed him, and gave him the *Kushṭa* pact, saying to him, "Good sir, may *Kushṭa* bless you and bless the words that you have spoken! I commanded the children of my generation, whom I created, not to go astray, so that they will not be judged in the world of darkness."

Hayyi said, "Let them swear upon Yawar. The Great Hayyi had chosen His scion and it has matured, and soared up to the perfect abode."

This is what Hayyi said to Manda 'd Hayyi. Yawar went and called a world into being for the Children of Peace. The Second Life gave authority to one of the Children of Peace, who delivered it to his son 'Ptahil. 'Ptahil took it and cast it into the world of darkness. He summoned forth and distributed generations against the will of Hayyi, and so he was named the faulty, diminished light. His progeny are like him, with insufficient light for the world of darkness. 'Ptahil called into existence a world which he prepared for his progeny. He stretched out seas, and raised up mountains. He established angels and demons

within it, and a house for Adam, who was made of mud. He made brooks and rivers, grapes and trees, fish and birds. He made wild beasts and tame animals. He made the fruits, from which Adam and Eve ate and enjoyed rest and tranquility.

After creating the world, 'Ptahil received an order from the Great Hayyi, so he started to make Adam's body. 'Ptahil created the body of Adam, his son, in his image, and created Eve, his wife, like Adam. 'Ptahil tried to make Adam get up and stand on his feet, but Adam would not. The angels of light tried, the angels of darkness tried, and 'Ptahil blew some of his spirit in him, but Adam would not stand up.[9]

'Ptahil went back to his father Abathur. He got a glimpse of the great mystery, put it inside his turban, and returned to Adam. When he approached Adam, Manda 'd Hayyi took it from his hand and delivered it to Adam; thus Adam opened his eyes.

"I put my trust in the swift *Uthra* who came to me from the House of Hayyi. From Hayyi was I created, I am Adakas Mana. Splendor came to me from the hidden place and filled me up. The pious messenger came to meet me, to return my clothing and my splendor to me."

When 'Ptahil became disturbed, and his actions became confused, Hibil appeared to him.

"Woe to me and to my progeny, if you take control of what I do," said 'Ptahil.

Then he left the world which he had summoned into existence and in which he lived, and went to his father Abathur. Abathur became angry with him, and confined him to an area that he surrounded with a fence, until the end of the universe. After that, they will be reconciled.

Adam got up on his feet, bowing and giving praise to the *Uthra* who had opened his eyes. Then he looked at Eve, and she looked at

him. He became self-conscious, and then she became self-conscious. Hibil Ziwa said, "Cover their shame for them!"

Eve had a young boy, who came to her even though Eve and Adam were still virgins. She said, "I was never pregnant. From whom was this boy born? In whose belly was he planted, and when?" His voice was pleasant, and he spoke perfectly. He was named Hibil, the son of Adam from Eve.

Hibil had a son, whose name was Shitil, and Shitil had a son, whose name was Anush. Adam got to thinking about 'Ptahil, his father, and what Abathur had implanted in 'Ptahil. Then he thought of Hibil Ziwa and the effect that his thoughts and fears had upon him and his wife Eve. So they got up, and took off the clothes given to them by Hibil Ziwa. They discovered one another to be two treasures, beautiful and identical.

When Eve was in her ninth month of pregnancy, the signs of labor became apparent to her. Those in the underworld said, "How did Hibil come to this world? And how could Eve have a son not implanted by Adam?"

He is the marvel that has astonished all the worlds. He is a scion that has come to the earth, from the place whence his father came, so do not ask how and when. He was sent throughout all the worlds, and appeared to humankind. He was a boon to their doctrines, so they greatly exalted him.

Then, Adam lay down and met his wife Eve. She became pregnant with twins, a male and a female. They remained in her womb for nine months. She then gave birth to a male and female; then another male and female. The secret came to them from the Highness. When the secret was revealed, each of the females became pregnant. Thus the world increased and grew.

I am Adakas Mana, who came from the Kingdom of Light. I was called the Mana. I am a shoot and a scion from the world of Hayyi. I was described as the best of fruits, and I was called the breath. My name is the living flame. I am the light coming from the place of splendor. I was diffused into the bodies of Adam and Eve. They sentenced me to death when they placed me into this body.

After that, they brought me robes of light from the place of splendor, and clothed me with them. They took me out and guided me to the House of Life.

Blessed are those who came from the pure place, and who will return thither. They will continue to be pure, enjoying all that has been bestowed upon them by their Lord. They are not affected by the sins and perversions of the material world. They will never be changed by its evil and ignorance. They will never be affected by need, and they not fall into Satan's clutches. Blessed is the scion of Hayyi!

'u Hayyi zaken

Anush

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

The Great Hayyi occupied the House, and then the light illuminated the sublime æther.

This is the mystery, and the book of the faithful Anush, son of the faithful Shitil, son of the faithful Adam, a scion of the pious, exalted *Uthri*, a scion of the Place of Light, and a scion of the perfect abode.

I am the one whose entirety is *Uthri*, a scion of the world of goodness.

Two *Uthri*, lost in thought and contemplation, decided to summon the great first *Uthra*, who was one of a kind.

He said, "I am the sole exalted one, the trusted one who exists according the order of his Lord, who raised and summoned the beloved *Uthra*, who was special to him and to his father, the dignified one, who existed according to the command of his lord.

One of the two *Uthri* summoned me, and the other *Uthra* raised me. The two *Uthri* are my brothers and elders. Their names are Sharhabeil Ziwa and Shihlun, the clear light, the master of secure counsel and advice to his elder and younger brothers.

The three were summoned together in a single robe, and bowed down in thanks to their Lord. They were the model for all other souls. They were just believers and gentle lambs.

The youngest, the brave Rahzeil, was given two robes by his fathers, to protect him.

"My father, the first splendor who named himself 'I,' said, 'I am He who worked and succeeded, who established His house and prospered, who called his son Zhir Smir Ziwa, who was cut from Sam, so he became Mana Smira."

He said to him, "Stand up, and equip your brothers, who are your sons. Provide them what I have bestowed upon you. Robe them in splendor. Within the living flame will reside the three *Uthri* who will go thither, summoning with the voice of Hayyi. They will support one another, and each will shed light like one another. Neither sword or fire, nor polluted water will be near them. Neither fear of evil nor fear of danger will be upon them. They will reside into the living flame, in which they are protected. There should be no worries about the robe in which they are clothed.

"Some will say, 'We can take it from them,' but they cannot. They have no power to take it away. They can not prevent them from wearing it."

Rabba Qadmaya, who came into being by the command of his Lord, said, "I brought these three *Uthri* to go, propagate the nations, and announce the name of Hayyi, the splendor of Hayyi in the world of darkness, where death and darkness exist. Neither you, nor the creatures who will be there shall know, except for me, Manda 'd Hayyi. I instructed myself and the *Uthri*, my brothers who are also my sons. The three *Uthri*, whom they called, went there to summon light into darkness, so that life had to reside within death. Then the souls will leave and return to the House of Life.

"The three *Uthri* who went to that world will abide within it, but they will arise in the House of Life, and they will have a *Laufa* connection with it."

Manda 'd Hayyi was summoning all of his devotees, and said to them, "I have instructed all the coming worlds, and the souls of the human beings that will come to be in them. Death and destruction will be with you in the world in which you live. The three *Uthri* who went forth to summon in the name of the Great Hayyi will prepare the light to be a comfort to the souls there, so that they be confirmed in the voice of Hayyi, bearing witness to him and praising him. The souls will feel comforted when they leave the apparel of darkness, in which they dwell, and return to the apparel in which they formerly were clothed.

Manda 'd Hayyi said, "I have taught you about the life sent to you by Hayyi, and about the death dwelling within you, and about darkness spreading over you. Your souls will neither have splendor until they get out of the body of darkness in which they dwell, nor will they have life until they leave the body of death in which they dwell.

Manda 'd Hayyi said to all the universes that will be created, "Every soul there will be in a deep pit of death, and an abysmal chasm of darkness, up until her final day, when they look upon the souls of the proven righteous, who heard the voice of Hayyi when He called them, and believed in Him. They trusted Manda 'd Hayyi and listened to the sayings of the three men, so Manda 'd Hayyi spread his splendor upon their faces. He robed them in splendor, and dressed them in light. They will find great happiness, universal goodness, and will be as secure as those proven righteous. They will dress in the splendor, and clothed with the light passing by them when ascending to the Place of Light. But you will remain in the darkness of this world, begging mercy for yourselves. You will say, 'How miserable we are! We did not listen to the call of the one who called upon us, and heed the good path he recommended to us. Here we are, we did not leave, while they have left, and we are not happy, while they are happy.

'Who will tell our children not to follow the same path we have taken? Who will tell them not to do what we have done? Who will tell

them not to destroy themselves and enter the darkness we have entered?

"Children, listen to the teachings of those three just men. They are believers. They acknowledge Hayyi, and they bear witness to Manda 'd Hayyi. The three men, who are the children of the nation of Hayyi, summoned with the voice of Hayyi. They have benefited from Him, and they believed in Him. They are going along the path of the just believers. Who will inform our children that we are sinking into the gloom? Who will let them know that our eyes do not see light and that the doors of darkness have been closed against us since time began?

"Every day, our deeds are placed before our eyes. Night and day, they ask every one of us about what has he done, and punish us with severe torture."

"Souls and souls are packed in the darkness, like unlit lamps, awaiting judgment and delirious from waiting. Souls without number, about whom nobody ever asks. They are packed in misery, awaiting the Day of Judgment.

"These are the dead, who are unquestioned. They remain in agony, their sins undying, and their wrong-doings unforgiving, until they are judged by the lord of all the worlds."

Manda 'd Hayyi says, "Each soul is questioned about its own actions. No soul can associate with another soul. No soul can support any other soul. All of them will be carried off on that day. Damned upon damned, restless and concerned, they cannot turn to one another, nor can they greet each other. They are just like the Naṣurayyi who abandoned the teachings of Hayyi and went along the path of darkness. These too, will be packed in the darkness, asking each other, "For how long will we continue in this ordeal?"

Yawar Ziwa will say, "Every human being will be judged according to what he has done: the Naṣurayyi according to their decisions, and

the leaders according to their actions. The Naṣurayyi will stand and bow to Hayyi, glorifying Manda 'd Hayyi, imploring, supplicating, and saying, 'Manda 'd Hayyi, whatever has happened is now over! Satan tempted us, but we are now devoted to you, so intercede on our behalf with the Most Merciful. Then Manda 'd Hayyi will say to them, 'You were sincere to me, you were branded with the brand of Hayyi, and baptized with His baptism, but you have strayed from the path of Hayyi. You went down into the Yardna, but not In the name of the Great Hayyi, so who will forgive the sins of your souls?' As for the souls that have never strayed from their path, and never marked with other brands despite the temptation of Satan, surely Hayyi will be accepting of them. Their stay in the darkness will not last long.

The souls have been told by the tempters, 'We will let you ascend to the paradise of Eden when you die'. On the day that your souls depart your bodies, you will go to that delight, but Manda 'd Hayyi will say to them, 'Look at where you are! So, is this the paradise of Eden which you were promised? Your spirits will decay, and your souls will remain in anguish until the Day of Judgment. On that day, heaven and earth will be destroyed. You will never find a place between them. The stars will fall, wreathed in smoke. The sun and the moon will be dashed aside, so where will you go? You are surely pledged to the darkness. You will die a second death; you will never be released or ascend'.

I have invited you to the life without death, to the light without darkness, so take off for the path of life, and I will take you to the path of heaven, where there is no death and darkness.

You, whom I invited but you never responded! You, who were addressed by the *Uthri*, but remained skeptical! The children of the physical Adam have repented; they heeded the voice of Hayyi, and so they repented, had faith, and responded. Listen to the voice of the three, abundantly praise them and spread their teachings! They hated death and loved life. They hated darkness and loved light. They wore

the light and were clothed in splendor. These are the ones who will ascend the path of Hayyi and come to reside in the place of splendor. They shouted in your ears, but you did not listen! They tried to convince you, but you did not respond! You never traveled upon the path of Hayyi, on which the sincere believers walked. You never did good deeds like the pious have done. So, what are you depending upon? You are surely mortal. You will go out like a lamp and remain in the darkness.

Manda 'd Hayyi said, "I taught the Proven Righteous that all those who kill, those who spill the blood of the children of Adam upon the earth, those who take captives, those who sell what they have not bought either with their gold or their silver, who traffic in what they have not earned either with their money or their trade, those who have terrorized, looted, and robbed the houses of the people, those who have made free men slaves, and made free women adulterers, who have given orders but never do good actions, those who have helped themselves, but never others, and those who have urged the son against his father, and then robbed his house are all followers of Satan. They are destined to darkness, and hellfire; there will be no preemption and no forgiveness for them."

The Prime Ancient One, who came from Himself, raised the three *Uthri* and blessed them. He also raised the prime discerner who came from Him and was created by His order. He said to the three *Uthri*, "I have blessed you the way that fathers bless their sons. Go to that world, the world of darkness. Teach the souls that were taken from here; raise them up, guide them, and purify them. Purify the souls of the righteous good, and make them listen to the teachings of the Great Hayyi and be confirmed in Manda 'd Hayyi. Then they will leave the light of Manda 'd Hayyi and be confirmed in the House of Life.

"You *Uthri*, however—you three gentlemen—let your elder brother Hibil be the judge and announce your judgments to that

world. He is like your father. He is the judge and the leader. His order ought to be obeyed and you ought to listen to him carefully.

You will go return to the house from which you came. Your actions will be finished; your faces will shine with happiness while you are sitting in the House of Life. Your place will be more splendid than that of the *Uthri* who have taken control of and mastered that world.

"Leader of the progeny of Hayyi: Go, dressed in light and clothed with splendor, and let your wreaths be upon your heads. I have built a house for you.

"The proven righteous will secure all the souls that have had faith within the house that I have prepared for you, by the order of the Great Hayyi. With the help of Manda 'd Hayyi, you will ascend and be secured within it, just like all the souls who were created from flesh and blood, and who took heed and believed in Hayyi.

The devils said, "We will terrify them and force them to obey us!" Then they showed themselves, but the believers were not terrified. The devils shouted, but the believers did not run away. The devils tried to intimidate the believers, but they never bowed down. The devils said, "Let us influence them with cunning and guile, instead of threats and coercion, so that they might be won over and become close to us." But the believers were never won over, and never became close to them.

Faithful Hibil said to his brothers and children, "Now I will go to them, and walk among them. They will bow down and praise me abundantly, taking to their feet and sitting down. I will confuse them, shake them up and unsettle them. When I leave them, the universe will be abuzz with the hatred that they have incited."

Then Hibil went among the evil spirits lying in ambush, and they came out to greet him with applause. They said, "Come, master of all the worlds, come and be our holy lord and ruler!" Ruha and the greatest of her devils lifted the crowns from their heads, and together

with all the devils bowed down to Hibil, "Master, accept our praise, and accept our food."

I said, "I do not welcome temptation from anyone. I do not consider my fathers as liars, and will never betray my brothers and children."

Ruha said to her devils, "This man is not one of us, and will never be. His teachings are not like your teachings and never will be. He belongs to the Stranger, Hayyi. Try to surreptitiously ingratiate yourselves to him, stealthily outflank him, and perhaps we can lure him to us in a short while."

They tried to beguile me, but I surpassed them in guile. When they offered wisdom, I responded with better wisdom, and so they sat together in silence, knowing that I had come to them from the outsiders.

They said, "If you relate to us your reverent teaching, and recite for us your purest recitations, perhaps then we might aspire to your kingdom." I recited the most beautiful and best retained recitations. I recounted the finest and most exalted teachings, all of which are truthful and sincere, and they were greatly amazed and astonished.

My recitations were not like their singing, nor were my teachings like their claims, and so I departed from them, disgracing them, and leaving them disappointed. I dressed in the garb of my fathers; in purity and piety, I returned to my brothers. Devils paused, clandestinely conspiring against me, and discussing my clothing. They said, "With what can we take this people and bind it? And how can we lift it from this world? Shall we use the sword? The sword cannot harm them, and the fire cannot burn them, so therefore they ought to be taken with water!"

Ruha said, "No, let us wait a little while." Deliberating, the devils said, "If this world is taken by sword, fire, and water, along with the

leader of this generation, they will surely take some of the leaven preserved in the Treasury, in order to recreate the world again." They drew their swords and attacked us with them.

Hayyi knows what is going on here. In the twinkling of an eye, Manda 'd Hayyi arrived with light and the first living flame. He clothed Hibil with the splendor that he brought with him from the House of Life. The souls testified to us with the speech of the three men, and put their faith in Manda 'd Hayyi before being attacked with the sword.

Hibil left here, but no one knew. His brothers were dressed in the clothing of Hayyi, so he paved the way for them.

May there be peace and quiet for the souls of the good believers, and *Laufa* connection with the House of Life for them. Manda 'd Hayyi prepared the grace that they received, and secured the names of the three men and their sayings.

The sword fell upon the world.

Manda 'd Hayyi advised Shitil, saying, "Protect your son Anush, who is also your younger brother. Save the robe of living flame in which you abide. I am going to place Hibil in a new house, and I will return quickly to you. Do not fear Satan's sword, do not tremble and make me ashamed of you. I am coming to you. The eye of Hayyi will protect you. I will give you the robe of life to wear. Whenever you want me, you can find me. Whenever you call me, I will be beside you."

This what Manda 'd Hayyi said to Shitil, extending the hand of *Kushṭa* to him. Hibil said to Shitil, "Hurry quickly after me, and Anush will come after you. All the souls of the proven righteous who recognize Hayyi and wanted to meet you are following you, on the path with which are leaving, the path that Manda 'd Hayyi planned for us."

Ruha and the devils came forth, attacking the world with the sword, but these men were not harmed by the sword, because Manda 'd Hayyi protected them.

Then the world became still, and the three men shone brightly with their splendor and came to reside within it. The angels took out two of the children of Ram and Rud from the leaven of the closely-guarded treasury. They are descended from Adam, and through them the world will be repopulated.

The evil spirits and devils said to their superior and to Ruha, their mother and queen, "So long as these men remain within their splendor, no sword can harm them."

Ruha and the terrifying El were enraged. They said to the devils of wrath and to the devil who controls the hellfire, "Scorch this world with fire! Incinerate each and every house and each and every road, so that neither friend nor enemy remains alive!"

Fire was ignited in the world, but Manda 'd Hayyi extended his shadow over the three righteous ones.

The evil spirits said, "So long as these men remain within their splendor, the devils' hands cannot reach them."

Shurbai and Shurhabil, who were from the Treasury of Life, appeared in this world, so that life might proliferate from them.

Manda 'd Hayyi came, and brought forth the blessed Shitil, master of sound advice. He clothed him in a robe of splendor, so his light was seen all over the world. Then he walked with him along the path of Hibil and set him in his place. He gave him *Laufa* connection, which can never be broken, to the souls in the House of Life. He left Anush in the splendid robe given to him by his brothers and with which he was equipped by his fathers.

Manda 'd Hayyi said to Anush, "Do not be afraid, and do not tremble. Do not say, 'They abandoned me in this world.' You have my

promise that I will return to you quickly, breaking away from my path, and resplendent in my robe."

All my brothers were around me, but they left me and went away. They were my brothers and my fathers. I grew up among them. They considered me to be their eldest brother. Who will eliminate this evil? My feet, who has brought you to this place? Who has brought me to the house of wickedness and rebellion?

If only I were still in the clothes of my brothers, the clothes that were bestowed upon them by Hayyi! Where is this world going? Where does it rotate? If only my brothers were here, I would have called them, but I had not asked them about it.

I raised my eyes and looked up toward the sky, to the moon, to the bright sun, to the bright stars, and to the angels and demons who reigned in heaven and who reigned on the earth. I looked at the twelve signs of the Zodiac, where the sun shines and the moon moves, and at the angels who govern water, wind, and fire.

What stands underneath these mountains? What lies beneath these seas? What mysteries are inside the fruits, the grapes and the trees? Who has created this splendor? This night, so unlike the nights before it, who has closed it upon the day?

And this beautiful daylight, of which only a little rises to the House of Life, full of its own exalted, majestic light! There are some who are filled with happiness because of it, and some who are filled with sadness.

And these planets, which circle the heavens, day and night, each suspended in its orbit! They roam about the heavens, without ceasing their rotation or waiting even a moment.

And human beings, whom fate treats so arbitrarily! Some are good and some are bad, some become poor and other become rich. Some laugh, and others cry; some go astray, and others receive direction.

As I observed the world, I grew fearful and trembled. My posture slumped, my eyes shed tears, my hands shook, and my legs trembled. My elder brothers had abandoned me to the evildoers. They did not come back to save me. Manda 'd Hayyi said, "I will return to you," but here I am, in this world alone, bearing the mantle of my brothers.

I hear the devils conspiring around me. I hear them calling the spirits of wrath, saying, "Life abounds; human beings proliferate!" The devils are hypocrites, discussing the teachings of Hayyi, the Stranger, as they insincerely fawn over Him and the three men. They plot against us, inveigling in this world, and they were conspiring against me. They point at me and the robe that I wear, so to whom should I look? In whom should I place my trust?

I look forward to Manda 'd Hayyi's arrival, to support me and strengthen me, and to save me from these evildoers, just as he saved my brothers from the sword and fire.

I am the youth, Anush. I was created a long time after my brothers. Although I am the last of them, I have become greater than them due to my position. While my brothers were in this world, the evildoers conspired nightly against me and the robe I occupy. They hated the resounding voice of Hayyi in this world. I heard them saying to one other, "This is our own private world, and the voice of Hayyi will not resound forth within it!"

They called upon the spirits of wrath and ordered them to descend to the inhabited earth. Noah was told, "Build an ark! Summon carpenters to build the ark for you! Take a mated pair from every species, male and female, and bring them with you! They are coming to seize this world!"

The spirits said, "Seize the boss of these three, the robe that their youth occupies! Take it from them! Perhaps we will even expel them from this world; nobody will recall their names, and no one will hear their teachings."

The evildoers know that I am the only one remaining of my brothers. They conspire against me. Since my brothers have abandoned me, they have decided to pursue me. They chase me day and night, and I flee them without deliberating, as my gaze looks ahead for Manda 'd Hayyi. He told me not to shiver or tremble. He said to me, "I am quickly coming to you."

Every day, I gaze upon the path by which my brothers left, and the path by which Manda 'd Hayyi came. I stare, and see that the Gate of heaven has already opened, and a cloud of splendor has appeared. Everyone who saw it was trembling reverently. But I, I am the youth Anush; when I saw it, I knew that Manda 'd Hayyi was coming, so I became filled with life. My heart filled with joy, and my body stood straight. My body became still, and my trembling legs became firm upon my feet.

Manda 'd Hayyi came. He said, "Young Anush, why were you frightened? Why were you troubled? Why did your body sag? Why did your smile disappear? Why was your heart full of sadness? Why were your legs trembling?"

Shall I tell him or not?

Manda 'd Hayyi said to me, "Anush, fear not! Do not be afraid of me. I came to teach you. Look above you, and see the water. The flood is coming. They fought your brothers with the sword and fire, but neither the sword nor the fire will hurt them; these evildoers will do the same to you. They are moving this tremendous torrent of water towards you, but that torrent will not drown you. I have brought Light and Splendor to your assistance. They will stay with you as your strength and peace of mind. Your form will be like the form of the two who left here and set out with their light for the House of Life."

The devils kept saying, "The three men in this world are not human. They are enlightened splendor. Look at the way they look; look at young Anush, who has remained alone in this great world."

Manda 'd Hayyi said to Anush, "Come along; I will reveal the secrets of this world to you, the secrets you saw and were afraid of.

"I will talk to you about the sky on high and the stars fixed within it. There is water in the sky, and living flame within it. As for the stars, they are floating within the devouring fire, and within it they glow with splendor, on account of the strength of the living flame in the sky. They float and circle the sky. Twelve Zodiacs for all the planets that circle the sky; each has a trajectory, and each has an orbit. If 'Ptahil had not fixed them, neither the sun nor the moon would have any consistency in its path.

The sun sets, the moon rises, and darkness prevails; through their progression, the months and the days are calculated.

Then I will reveal the secrets of the wind and the water, and the two angels who were formed by the power of the water and the devouring fire. They were directed by their God to manage this world, and to govern the rain and water, drought and prosperity, and famine and plenty. He watches over their actions.

Concerning fire, 'Ptahil created it; its substance comes from the fruits, grapes and trees. Even though they come from it, it was created to devour them too.

From the House of Life, living flame and living water came into being. They were set up there and brought here. But the living flame changed and the water became murky; they do not shine in the hands of 'Ptahil, who was sent by his father to take control of construction, both on earth and in heaven.

He did what his father told him to do. The creatures which he created will remain under his control.

Here I have disclosed to you the secret of heaven. Now I will disclose to you the secret of the earth.

The earth was originally murky water. 'Ptahil went to it, accompanied by his angels. He said, "I will make this water solid, and it will become earth." 'Ptahil kept thinking of what his father had advised him. Ruha was watching him, and her devils were also watching.

She said to 'Ptahil, "Tell this water to become earth just like you stretched out the heavens, layer upon layer." 'Ptahil said, "This is what my father told me to do." He took out some of the living flame within him, and part of the robe in which he returned from his father, and threw them into the murky water, and it became solid. The mountains arose, the seas split open, and the brooks and rivers rippled. He shouted at the earth, and grapes, trees, fruits came about; seeds, fish, birds also appeared. Animals proliferated, male and female from each species.

Ruha and the spirits who were with her did not know why 'Ptahil had created all these things.

'Ptahil said to Ruha, "I want to make a man and a woman. The man will be created in my image, and the woman will be created in your image. The man will be named Adam, and the woman will be named Eve. I will create them, and set them up." Ruha did not know that 'Ptahil had followed the order of his father Abathur, who had told him to create Adam and his wife Eve.

The earth was the upper level, and the murky water was the lower level. 'Ptahil thought he had made everything correctly, but the water was neither fresh, nor good. Manda 'd Hayyi said to young Anush, "When Hayyi sent me here, I knew that the water would be neither fresh nor good, so I said to Hayyi, 'You sent me here to proclaim to this world, so that human beings would hear Your voice and ascend, but the water is not fresh, so what will the children of Adam drink, and heed the teachings of Hayyi?" Then Hayyi said to me, "Stand right at the source of the waters; take some of the living water, throw it

into the murky water, and it will become fresh. Those who will drink from it will not be confused. Tell the *Uthra* Taureil to do that and you will find the water fresh."

Manda 'd Hayyi revealed to young Anush the secret of the living flame, which neither Ruha nor her devils had heard. They were only familiar with the devouring flame, which they discussed.

He promised that just as Manda 'd Hayyi has clothed you, so too will you escape from the world of darkness.

He said, "I passed among them, but they never felt it. I took from them the living flame that they had neither discussed nor heard about. I brought it to its place in the perfect abode. I left them in the devouring flame from which they were formed.

I left only one garment clothing them. 'Ptahil will order one of them to illuminate the world. I let him do that, because without a light the world will be utterly dark.

'Ptahil made the ocean, with which he surrounded the earth, and through it the life will be possible on the earth. Had he not done this, the earth would certainly have been a waste, neither renewing itself nor bearing fruit.

"Look, young Anush, I have revealed to you the secrets of this world, and the secrets of those whom you saw and feared. I have revealed to you the secrets of heaven and earth. I have revealed to you the secret of what has been done and what will be done. I have informed you about all of it.

"I will bestow light and splendor upon you, to be the first garment that I bring you from the House of Life. Keep it safe from the evildoers who will fight you to obtain it, but whose hands will never reach it.

"I will bestow wisdom upon you, add it to you and cover you with it. Talk with it, listen to it, and seek illumination from it.

"Though I return now to the House of Life, I will come back to you. The eye of Hayyi is fixed upon you and upon the good and the believers who listen to your teachings.

"I will save you from the sword and the fire, pluck you from the flood and rise with you on the path of Hibil and Shitil. It is my path; I am Manda 'd Hayyi."

Manda 'd Hayyi gave *Kushṭa* to his young son Anush, and then returned to the Place of Light. There, Anush shone with the light and splendor bestowed upon him by Hayyi and by the power given to him by his father.

The evil doers said, "The three have run away! The three have fled from us, and are nowhere to be seen. They were afraid of us and have hidden themselves." They were concealed by their bright lights. They may have run away, but they shine brightly. They are safe. Neither the sword nor the fire can hurt them. They will not be drowned by the flood.

Hayyi is constant in His dwellings. Hibil and Shitil and Anush will be victorious, along with the Naṣurayyi and the *Tarmithi* and the Mandaeans whose names and traits are secure, and who are branded with the name of the Great Hayyi and confirmed in the name of Yawar Ziwa.

'u Hayyi zaken

Inquiries of Anush

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Here I am, sitting in the Place of Light, looking out at the earth and the sky. I am faithful Anush, son of faithful Shitil, son of faithful Adam, son of the revered angels, a son of the place which is full of knowledge and perception, glorification and splendor. I am sitting, looking out at the clouds, the sun, the moon, and the stars. I am looking at the sky, and thinking of the power that lifted them so splendidly and provided them with this light.

A great brazier of splendor was held in the hands of the angels. They set it alight and dragged it to the mountain of darkness, put it under a tremendous bridge of light, and entered through the door of Yasana to the throne of the builder of the heavens and earth. I looked and saw a door opening in heaven and groups of bright creatures floating in its purified splendor.

Suddenly, a radiant light that came from the House of Life divided it, overpowering all the other lights.

My body quivered, my legs trembled, my heart was humbled, and my eyes blurred, so I retreated and fell before him.

A bright angel came forward and lifted me up. He said, "Arise, faithful Anush, son of faithful Shitil, son of Adam, son of the revered angels. Arise, so I can show you the greatness of Hayyi. I shall reveal to you the secret of the heaven that made you amazed and the stars that made you sleepless.

"As for the sky, the humans call it 'sky,' even though it is not really a sky. It is a receptacle. Abathur knew its extent, and his son lifted it through the power of the One who built and constructed it. As for the

shining stars, they are illuminated through the power of their creator. They are twelve angels. Some illuminate the heavens and the earth, and some govern the darkness and hell; as the first do, so too do the second.

"As for the earth, the humans call it 'earth,' even though it is not really earth. It was the water of a massive and rough sea, made solid according to the order of the Creator. A flood was captured to provide a center for humans.

"I shall tell you about the vision which appeared in the dawn. Some humans are gladdened by it, and some are worried. It is the head of the light, which is pure, brave, bold, and sincere, standing at the great aeon and guiding the sail of the great light to which the ropes of radiance are tied. Twelve angels pull it forth, bringing it out to the mountain of darkness under the immense bridge, and lifting the radiance to it from the door of the great Yasana, where a throne for the builder of the heavens and the earth has been established.

Come along, I shall inform you about the night. It is from the head of the pure water, brave, bold, and sincere, standing at the great aeon to guide the great radiance with which the ropes of light are fixed. Twelve angels pull it forth to the mountain of darkness to pass it through the door of the great Yasana, where a throne for the builder of the heavens and the earth has been established.

Come along, I shall tell you about those proven righteous in this world. When they die, they will go there, to the place where they receive whatever they request. There, they pray and give praise, garbed in radiance and wrapped in light. There, they laugh happily, enjoying themselves, shining with light, and residing in the Kingdom of Hayyi.

'u Hayyi zaken

The Hymns

Hymn 1

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

'Mrawrab 'nhura shanya

May the sublime light be exalted!

Bring forth the goodness, *Kushṭa*!

Bring forth the goodness, Sublime Light!

Bring goodness to the home of those who love you!

You are splendid!

You are pure!

You are a flawless gem!

You are one who redeemed the virtue of your entire generation!

You are splendid, without any flaw!

You are the path for the righteous people;

You are the path to the Place of Light.

You are the life since the dawn of time;

A life set apart from the Place of Light, and dwelling in the hearts of the passionate.

Woe to those who forget you, my lord,

Woe to those who are preoccupied with the delights of the material world!

O Truth, without any defect.

Good one, wise one,

Blessings to those who follow you and obey you!

Blessings to those who walk in your path!

You are joy without remorse,

You are crowned with virtues, the crown upon the heads of the enlightened.

You are the tongue with which Hayyi is glorified every day.

You are the first Mana,

You were created by Hayyi.

You are the great light which illuminates the world.

You are the balm that cures its devotees.

You are the eye of the Righteous Elect, through which they anticipate Hayyi every day.

You are the first fruit.

You are the first companion, the first plant in the House of Life.

You are the first sound, which Hayyi created from Himself.

Greatest of the Ganzibri, who was named by the Great Hayyi to rule all things.

The dead come alive upon hearing you.

The sick are healed upon hearing you.

You support the righteous and the chosen, whose hearts are filled with truthfulness.

'u Hayyi zaken

Hymn 2

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am a breeze for the dwelling of the quiet.
I shall pass through proudly with the fragrance of Hayyi.
I am the stranger who is completely dedicated to the pious Naṣurayyi.

I shall aid the good who mention me before Hayyi.
Pious father, judge us justly before Hayyi.
I have opened the seal of the world, and contemplated it all.
I contemplated the longing of the *Uthri* for the Place of Light.

I am the rose. I am the son who saw Hayyi and was seen by Him.
I am the sustenance of the stranger, which Hayyi desired and planted.
I carried His blessing, and came with the pious ones whom I love,
bathed in the light and the splendor of Hayyi.
A beam of life was released when the soul left the House of Life.

I praised Hayyi, who never forgot me.
He bathed me in His light, to lend me support.
Blessed is He, blessed is His compassion for those who love Him.
I heard the voice of my brethren, the *Uthri*.

I listened to them and looked at them.
Then I walked and reached them.

Hayyi marked me with His sign; Shilmai and Nidbai accompanied me.
The Jewel of Life is plaited into my hair.
Hayyi is compassionate, forgiving all who are sealed with His sign.

'u Hayyi zaken

Hymn 3

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Revered is the splendid light.

Sacred is the pure coral that illuminates the dark hearts.

He desired to become radiant, so He became radiant.

He desired to be light, so He became light.

Surely He is the eternal radiance, and the light without end.

It is the first life, the life that emerged from Hayyi at the dawn of time.

Blessed are those who listen to you.

Blessed be those who obey you and follow your path.

You are the light coming forth from Hayyi.

You are the wreath braided for Hibil in his house.

You are the first tranquility.

You are the fruit without bitterness.

When Hibil implanted me, my soul was satisfied with the Place of Light.

Here I am listening to the voice of Hayyi, in the Place of Light,

the voice of the great Radiance who speaks in His house.

He is the pure sign, by which all the cosmos was marked.

Here I am, listening to His voice in His house.

Whosoever listens to the voice of Hayyi will find a place in the House of Life, in the unlimited light.

'u Hayyi zaken

Hymn 4: The Destiny of Evildoers

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

He left this world naked,

Abandoning his home to be annihilated,

Abandoning his possessions to be looted,

He is noble and dignified.

He left this world naked.

This is the fate of the bad grapes which do not bear fruit:

Woe to the evildoers!

They sow sins, and will surely reap torture.

Their eyes are filled with darkness.

Their hearts are filled with darkness.

Their mind is filled with wrong, so they will never see the Place of Light.

Their hearts are shattered,

They are consumed with sin.

Their souls are closed to them.

Even their women never draw near them.

They stand far away from justice.

Their actions are distant from any righteousness

They will remain estranged from the circle of *Kushṭa*,

because they do not do any good deeds.

Their poisoned souls will remain in this world, and never ascend to the world of light.

'u Hayyi zaken

THE WORLD OF DARKNESS

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

We made the cosmos with different abodes and levels; some are complete and others are incomplete. We assigned guardians to each level, angels of different kinds. We fixed *Uthri* of light upon the earth of light and adorned it with revolving luminaries. We bestowed flowing air and water upon it. We gave fragrance to it. We sowed every good and fruitful plant within it.

As for the world of darkness, the world of evil and sin, it is a desolate and scary land. It is pushed far to the south, away from the world.

There is a great difference between the earth of light and the earth of darkness. It is a world of smoke and fire, flaws and shame. It is full of evildoers, killers, and the obscene, together with magicians and disbelievers. It is filled with dead spirits, blazing fires, and smothering tempests, driven by furious devils and fools and bloodsuckers with faces full of darkness and gloom. They are deaf and dumb.

Among them are the sorcerers, deceivers and liars, thieves, extortionists, and murderers. They are of all types, short and tall, and take the form of various types of creatures; some fly, some walk, and others creep on their bellies.

An evil spirit governs this abode, puffing smoke and fire. He knows all secrets. He can become short or tall whenever he desires. He can become small or great whenever he desires. He is conceited with his huge kingdom, and his cosmos of darkness. He stood at the border

of the darkness, looking at the worlds of light, which appeared like a shining fire upon a tall summit, or like the twinkling of stars in the soft sky. It is gorgeous, like a sun shining over gardens and paradises, or like the glittering of a perfect, luminous moon.

Then he looked a long time at the almighty earth of splendor, which looked like a lamp. He flared up and the place was shaken under him. Then he gave a loud shout which resounded throughout all the cosmos, and said, "How are they living in the light, while I am living in the darkness? I shall take their throne and put it upon my head, and become the master of the upper and the lower worlds.

"If that world is a garment, I shall exchange mine for it. If it is food, I shall eat it. If it is a human being, I shall kill him. If it is a drink, I shall swallow it. If it is a building, I shall destroy it. If it is a giant, I shall torture him. If it is a spirit, I shall bring it to end. If it is a house, I shall dwell in it."

As he glanced over the border between the darkness and the light, he started circling the boundaries, wailing and moaning, but never finding an entrance to the Place of Light. The angels and *Uthri* were watching from their world. They were full of terror.

They heard a sound like a siren descending from the sublime kingdom, which said, "Pure and perfect *Uthri*! Return peacefully to your abode; the evil being will not affect you. He is just a trapped evil spirit, concealed within his world. You are not to inquire about him. You are not responsible for him. Return peacefully to your abode!"

'u Hayyi zaken

Promises to the Sincere

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I have told you about the worlds of darkness and what is within them; now I shall tell you about the worlds of light, and what is within them.

A sublime King, of magnificent stature, unsleeping and unseen, accessible only through intuition and suggestion, through praise and prayer: this is the King of the World of Light. Great is His power and insight. Good are His progeny: pure angels, pure *Uthri*, the Righteous Elect, lights and splendor.

It is a sublime world; inaccessible, beyond the limits of the material world. It is distant and high above the cosmos of the north.

It is radiance and perfection, rivers and gardens, pleasures of different kinds, flowing water, and clean air. It is the cosmos of the *Uthri*, full of love and devotion.

Its towers always loom high. Its stars never circulate. Its cosmos shines forever. It is never afflicted by coldness or heat. These are the worlds of the Most Merciful. They are distant from all other universes, never afflicted by flaws, harm, falsehood, or slander. They are governed by the King of Light, from whom everything that has ever existed came, and everything that will exist will come. He is eternal and everlasting.

'u Hayyi zaken

Preachings to the Mandaeans

'Mshabba Maray 'blebba dakhya
May my Lord be praised with a pure heart
'Bshumayhon 'd Hayyi rabbi
In the name of the Great Hayyi

Glory to the Second Life, pure Yushamin. Glory to the Third Life, the ancient and hidden Abathur. Glory to Manda 'd Hayyi, the first messenger who rules the worlds of light. Glory to Shilmai and Nidbai, the two guards of the great Yardna, witnesses of the baptism of light, who have bestowed the name and the sign upon the soul. Glory to Hibil, Shitil, and Anush, children of the living generation.

Splendor, perfection, joy and forgiveness are for every Mandaean who recognizes the path of faith. As for any Mandaeans, male or female, who never humbly enter the *Bit Manda* on Sunday at dawn, and never perform the rites of their religion, who never pray or bow in devotion, and never eat the *Pihtha* loaf, nor extend the hand of *Kushṭa* and lend aid with *Kushṭa* and *Laufa*, who do not care to baptize their sons and daughters, and help them to be confirmed in the sign of the Hayyi nor teach them to fill their hearts with the beliefs of Hayyi nor give alms and be compassionate; they are doomed.

Blessed are the faithful Mandaeans baptised in the Yardna. Blessed are the faithful Mandaean women, together with their sons and daughters. Blessed are those who know themselves, and love their Lord. Blessed are those who bear witness to the Great Hayyi and who are baptized in Yardna, marked with the sign of the Great Hayyi and never abandoned the Bit Manda.

Blessed are those who come on Sunday at dawn, standing neatly behind the *Tarmithi*, giving praise, bowing down, partaking of the *Pihtha* loaf, extending the hand of *Kushṭa*, and giving the *Laufa* connection to one another. Blessed are those whose sons and daughters are baptized, helping them to have the sign of the Great Hayyi and fill their hearts with belief. Blessed are those who help the poor people and give alms, never retaining the alms in their house, but rather delivering them over to the *Bit Manda*.

Blessed is Hayyi, the Everlasting. Blessed is Pure Yushamin and Hidden Abathur, who together balance the world.

Glory to Shilmai and Nidbai, the two guardians of the Yardna of the Great Hayyi and witnesses of the baptism of Light. Glory to Gabriel, the Messenger, who fulfilled the order of the Great Hayyi with the help of Hibil, Shitil, and Anush. The earth was flattened, the heavens were lifted, and the stars were hung within them, each star revolving in its orbit. The earth bore trees, and the trees gave fruit. The Sun was endowed with splendor, and the Moon was endowed with splendour. Adam was created. Adam was created and *Hawa* Eve was created to be his wife. The blessings of the Great Hayyi prevailed upon them, so that their roots stretched in this world up to its destiny.

Blessed are all believers, and all Mandaeans baptized in the living water, who bear witness to the Great Hayyi. Blessed are those who do righteous actions, who believe in Manda 'd Hayyi, and who bow down to the three sons of the living splendid generation.

Manda 'd Hayyi, as we make our prayer we beseech you to protect us from evils, and save us from the enemies of light. We beseech you to defend us from dark thoughts and jealous eyes.

Blessed is the sky with its bright stars, shining planets, brilliant sun, and resplendent moon. Blessed is the earth with its water, with its air, with Adam and Eve together with their sons and descendants. Blessed are the messengers and prophets. Blessed are the righteous

believers, who will be illuminated by splendor with their wives; so too will their sons and daughters be. God will bless their properties, their buying and selling, their crops and livestock. Manda 'd Hayyi shall be their supporter in this evil world.

As for the Mandaeans who rely upon Manda 'd Hayyi, but do not truly believe in their hearts, nor come to the Bit Manda , nor baptize their sons and daughters in the name of the Great Hayyi, nor give alms, nor ever listen to their men of faith, they are observed by Hayyi, pure Yushamin, the sublime old one Abathur, Hibil, Shitil, and Anush, as well as all the *Tarmithi* with their mark and their prayer, with their shining *Drabsha* banner, and with *Margna* staff of brilliance that they hold.

This is a warning from the World of Light. Anush Uthra has brought it, and given it to those who love him, to discuss for all eternity.

All those who have recognized Manda 'd Hayyi, but never baptized in the Yardna, and are not marked with the name of the Great Hayyi will stand far from *Kushṭa* and labor far from piety.

We are the *Tarmithi*; we advised them but they never listened, and we taught them but they never learned, and therefore they will be interrogated about their sins.

But those who recognize and bear witness to the Great Hayyi and to Manda 'd Hayyi, they will be forgiven. They will be guarded in the material world, and will be well rewarded in the afterlife.

'u Hayyi zaken

The Great 'Nbaṯ

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

This is the mystery and the book of the great 'Nbaṯ, who emerged from the light, shone forth and flourished, grew and rejoiced. At the first word from the Lord of Creation, eight hundred *Uthri* submitted, bowing down before Him. Two *Uthri* emerged and ascended to the high abode. At the second word from Yawar, Yushamin and Shar Ziwa emerged and ascended to the high abode. At the third word, two meek and calm *Uthri* emerged and ascended. They are Sar and Smir. Their names were established in the dwellings of the Most Compassionate, two in each dwelling.

The great 'Nbaṯ bore fruit, distinguished himself, and blazed forth. *Uthri* emerged around him, to his left and right, praising the most revered Hayyi, their clothes shining brightly.

Light mingled with light, ether mingled with ether; there was no flesh, no blood, no corruption, no concern, no heat, and no freezing weather.

Yawar Mana Smir stood before his great creator and bowed down to the the Great Hayyi. He said, "May You be praised! You are my Lord and my Creator. You are the greatest, never to be diminished. You are the widest, never to be thin. Great is Your light. Great is the splendor of Your hands. Great is the radiance from both Your sides. Blessed is this water. This is the blessed living water. There was no water before You came to be."

The flood came from the great vessel and spread throughout the ether.

Hayyi heard the praise and the supplication of Yawar Ziwa and became glad. Hayyi put His right hand upon him. Hayyi braided the light for his head, taught him some of His knowledge, and then named him.

He said to him, "You are Our raiment and Our word." Since then he has been known as the Word of Hayyi.

Hayyi said, "Let the cosmos of light spread throughout the land of *Ayer.*"

I am Yawar; by His order, I finished everything that He inspired me to do. You must perfect your actions according to His command. I am His word, so listen to me.

Before you act, ask me. I shall answer you, according to His command, so that your deeds will be perfect, and your forms will shine, so long as you listen and obey.

When He said His word, everything came into existence. The mighty arose and their sons, the angels and the spirits, stood with them. Hayyi, the First Life, got up from His own abode, bore fruit and became even greater. He established three hundred and sixty *Yardni*, each protected by two guardians and two enlightened *Uthri*. Eight hundred thousand groups of *Uthri* were called by the name of those honored guardians. A thousand thousand *Uthri* were baptized, settled, and established in the light of Hayyi. Three hundred and sixty worlds of light bore fruit and became greater; a myriad of *Uthri* was organized in that heavenly abode, the world of Hayyi. They were baptized in the Yardna. They received the sign in the World of Light, where there is no hatred, no suspicion, no concern, no confusion, no division, and no fighting.

'Nbaṭ Ziwa blew up the water. It spouted and rose before the splendor, so they combined and bore fruit. They became expanded, and brightened with the same splendor. The splendor seems to be counterpart to the water and the water seems to be counterpart to the splendor.

All those who were in the world of Hayyi were enlightened, and came into the same perfection, and the same magnitude. They became fruitful, became great, and continued to grow.

The father of the *Uthri* had not yet been created, the splendor of Yushamin had not yet began to spread. The mighty had not yet arisen, neither were they established or upright.

Hayyi was pleased with His sons, the *Uthri*. They were pleased with Him too. Brilliant is their light, splendid is their radiance, and shining are their shapes, in the abode of their father.

Nine hundred thousand groups of *Uthri* ascended under the name of Yawar Ziwa and the order of Hayyi. He said to Yawar Ziwa, "Go to Yushamin and observe what he is thinking, and then be sure that he will respond. Say to him, 'My Lord ordered me." The whole house of Yushamin shook from the brilliance of the splendor of Yawar, due to what had been promised, and to what he promised. His throne was about to collapse, and the clouds in front of him started to fall. His heart trembled and his mind became confused.

When Yawar Ziwa saw that Yushamin could hardly stand on his feet, he tempered his brilliance and splendor, and urged Yushamin's feet to hold him, and said to him, "My splendor can not reach the splendor of your Father. To make you realize that, He send me to you." When Yushamin heard that, his pride swelled, and said, "Hayyi mentioned me, so I am one of the Mighty. Then he corrected himself and said, "How could He mention me if He is not considering me? If I were not an insufficient splendor and a cut-off light, He would raise me to stand before Him!"

Yawar lifted the praise of Yushamin to Hayyi, and submitted it before the Most Merciful, the Most Compassionate, so He became soft to Yushamin. He put His right hand upon him, bestowing the *Kushṭa* pact upon him. Yushamin bestowed that *Kushṭa* pact to his sons, the *Uthri*, who were sitting before him.

Yushamin said to himself, "If my Lord were not satisfied with me, He would not call me to Him."

Hayyi knows that Yushamin is plotting and considering to form and create sons for himself, but He had patience with him. While Hayyi was expecting Yushamin do these things, Yawar, the first beloved Word of Hayyi, said, "Father, Yushamin has already done what he planned to do and created what he desired to create. So, what shall we do?"

Hayyi said, "Yawar, Sam Smir Ziwa, I authorize and permit you to do what is right. Arise and take light and splendor and their marvellous living flame, and throw them in the midst of our great worlds on high, in the midst of the second world below, the world of Yushamin as far as its end where the separating water is located, and to the end of all the worlds of light."

We bestowed Yawar splendor upon his splendor, splendor upon his splendor, and protected him with two guardians. Yushamin thought to call creations from the first Yardna, the great Yardna of Hayyi, but the two guardians, Adathan and Yadathan, installed by the great Yardna, prevented him, and said to him, "Yushamin, you have no power over the Yardna of the Great Hayyi, therefore, you have no right to summon creations from it. Only Hayyi can order and control it. Hayyi creates whatever He desires to create from it."

Yushamin said, "Who shall I call to create sons for me, just as my Father had summoned and created me?"

The two *Uthri* Adathan and Yadathan said, "We are just sons, not fathers, and we only guard the Yardna. Consider what you are capable of."

Yushamin went, passed the high Yardna, then stood at the Yardna below, and summoned forth three sons.

Hayyi remained silent.

The children of the Second Life, Yushamin, said to their father, "This is an immense universe, an expanse of splendor, but we do not own any part of it. We are like guests within it."

Yushamin said, "I reside in the world of Hayyi."

They said, "We do not like to reside in a world that does not belong to you." Their father reproached them, and criticized them. He listened to them, accepting some of what they said, and getting angry about the other things they said.

He said, "I shall ascend to Hayyi and ask Him if He will allow me to do and perform what I want to do." Yushamin, Hayyi already knows what you are considering; you have ascended once, but you might not succeed the next time.

Although Yushamin is clever, he did not notice that he was cursed. He acted according to the advice of his sons. He gave them some of his splendor and power, his speech, hearing, and abilities, and said to them, "Go, and do what you have advised me to do. Make it perfect, and do no harm."

They went to the distant worlds, and settled a place. Then they created, and their creation became as dense as the white earth, but they did not reach the land of light. They completed everything on top of the worlds. Then they created four brave men, Children of Peace.

'Bhaq Ziwa summoned a world into existence and completed it for himself. His two brothers were not with him. Compared to him, they

were defective; they could not speak like him, nor could they hear like him. 'Bhaq looked at his world, but he found it not wide like the worlds of light, not tremendous like them. Nevertheless, he became arrogant. He named himself the father of the *Uthri*, so the children of light became angry with him.

He called his son 'Ptahil, and sent him to the murky water. 'Ptahil made the earth solid, but requested the assistance of the spirits and titans of darkness. He spoiled what he finished, and added wrong to the right he had done.

The soul that has left the World of Light will ascend again to the World of Light. But those which rebel and acknowledge the spirits will not submit to the Great Hayyi and will not see the World of Light.

Yawar is appreciated. He knows the worlds of light, and through him the soul ascends to her Lord, the Greatest and the Most Merciful.

'u Hayyi zaken

Anush is the Word

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

'Mrawrab 'nhura shanya

May the sublime light be exalted!

I am one of Hayyi's words; I came in the name of Yawar. I am the angel Anush, son of the Greatness. The Almighty ordered me; He summoned and ordered me. He granted me assistants; they are quiet and dependable angels. He sent me to save the House, and to awaken the sleepers; to awaken the sleepers, He sent me. He said to me,

"Go, and get the righteous souls. Select the righteous souls, and take them out of the world of evil, away from the world of death, and bring them back to the World of Light. Teach them the prayers. Teach their souls how to love the light and peace, so that they will not be imprisoned in the world of darkness.

"Anush, never feel afraid, never feel sad! Do not say, 'I am alone;' We are not far from you. Call Us when you want Our help, and you will find Us even closer to you.

"Anush, teach the Naṣurayyi whom you choose. Teach them about the prayers and their proper times. They do not have to pray at night. Tell them that the tardy prayer will remain at the door of the House of Life, and will never ascend until the door of great Abathur is opened. Those who do not pray at the proper time will be reproached at the house of Abathur. In Abathur's house, they will be asked about all that they have done.

"Anush, explain to your sincere believers how Satan made evil attractive to them. Let them know about the evil that Satan threatens them with. Tell them that hatred, envy, and gossip are children of the evildoers, who will never ascend to the World of Light. As for those who do not believe in Hayyi, they are doomed to hell.

"They should know that the drunk will be chained with locks. Those who hoard gold and silver will die two times, rather than just one.

"My sincere believers, if you approach your spouses, you have to wash yourselves and be clean. Never engage in intercourse during the menstrual cycle; those who do will face great torture. Know that fathers are responsible for their children up to their fifteenth year of age. If they do not preach to their children, awakening them, and teaching them to pray at the proper times, and if they do not lead their children to the path of *Kushṭa* and proper beliefs, then they will bear the sins of their children. After they turn fifteen years old, the children will become responsible for their own actions.

"Fathers who do not take care of their daughters and allow them to marry the children of infidels, disbelievers, or idolators will be tortured in the consuming flames, and will be cast into darkness. No mourning and no repentance will benefit them. Whenever any of them submits a sacrifice to the temple of idols, or bows down to the magicians, her father will be held responsible and be called to account for her.

"Those who smell a perfumed breeze and do not praise the name of Hayyi shall be interrogated at the house of Abathur. Those who give offerings and sacrifices to the temples of idols will be bound within the mountain of darkness, so that he will never see the light; but the believers and the pious will ascend and see the Place of Light.

"Those who do not defend themselves from taboo and sin will be bound within the darkness. They will be prevented from drinking

water. Whenever they drink, they will be tortured according to what they committed. The sincere, faithful, and just believers, the good, pious women who give alms and charity and call upon the Name of Hayyi and are baptized in the Yardna, and marked with the pure sign will not be tortured.

"When the world comes to an end, evils and abominations will increase. The majority will descend into their desires and into darkness. Woe to those who do not look forward to the Place of Light, and blessed are those who save themselves and hold to their promise. They will be kings in the light and great ones in the Place of Light."

'u Hayyi zaken

Hibil is the Exalted Grapevine

Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am the vine, exalted and humble. I am the grapevine sown at the heart of glory; I was sown at the heart of glory. The Almighty sowed me; He sowed me and granted me a guard. He garbed me in light, adding to my light, and secretly assigned a guardian to protect me. He summoned me, educated me, and granted me two sublime assistants. He taught me about the light and about the splendor in the hidden abode. He bestowed upon me some of His knowledge and the ability to speak and to hear, and to praise. He blessed me, kissed me with His pure mouth, and sat me upon a cloud of splendor. He clothed me in hidden garments, and sent me to Taruan the Pure.

He said, "Go to Taruan the Pure, teach the *Uthri* who dwell there, and give them some of the light and the splendor We bestowed upon you. Give to them some of your praise, so that they will be established in the House of Life. Make them join you, like brethren in the *Laufa* connection.

"Teach them about Taruan the Pure, and about the worlds of light.

"Teach them about the light of Hayyi, and about each abode in which the *Uthri* dwell.

"Teach them about the hidden vine, and about the pure trees that brighten the pure Yardna. Talk to them about the pure Hauraran, and the perfectly constructed land of Ayer.

"Teach them about the land in which Yawar, its builder, called. He cried a sublime sound, and then he prepared the dwellings within it,

where the splendid perfect were established, and so they made him king of light. They seated *Uthri* on his right side and his left side, to establish him in his abode and to be accessible to him. Teach them about the sublime great fruit, and about the dwellings that he prepared in the hidden place. Teach them about the Great First Mana, and about the great Yardna in which he baptized."

I am Hibil. I stood before my father Yawar Manda 'd Hayyi, and walked to Taruan the Pure. I prepared seven worlds of light, in which I set seven angels, and seven *Andiruni* chambers of flowing water. I came to Taruan the Pure with the splendor and praise bestowed upon me by my father. I came with words of affirmation, with a perfect *Drabsha* banner, and with supplications and prayers, praise and blessings.

The Almighty, who had sent me, said,

"Never breathe your words to the defective *Uthri*. Never speak as the voice of the Second Life, through whom all bad things were passed on; need, scarcity, imperfection, and deficiency were conceived by her, through whom deceit was sown throughout the entire cosmos.

"Do not take the sayings of the Mighty, and throw them in the murky water, and do not give splendor, knowledge, praise and the secret words to the deficient and the unbelievers. Do not give them to the defective *Uthri* who were summoned by Yushamin. Give them to the *Uthri* of Taruan the Pure, who where created by Hayyi. Grant enlightenment to one out of every thousand of them, with whom you are satisfied. Let each one guide another; let each one swear with *Kushṭa* that he will not deny your teachings."

I came to Taruan. I called out as my father had ordered me, so Taruan brightened and became pure. All the *Uthri* listened, and all the angels awakened.

I heaped my splendor and praise upon the *Uthri* who love my name. I told them about the light and splendor in the Place of Light. I taught the hidden *Uthri* and the angels of splendor about the light and the splendor in Place of Light. My father ordered me to teach the king of Taruan the Pure. I taught him about Mara 'd Rabutha, the Lord of Greatness. I taught him about the countenance of the Almighty, and about the *Nṭufia* seed that he has. I taught him about the splendid vine, about the pure *Yardni*, and the trees that overlook them. I taught him knowledge and covered him with eternal splendor. I made his form to be as bright as mine, and I empowered him to rule over all the cosmos, the cosmos of splendor in the land of Taruan.

The king of Taruan rose exalted from his throne, and bowed submissively to me. He said, "You are great; you are son of the Almighty, and your actions and your morals cannot be denied. You are the father of all the *Uthri* and the father of all righteous believers. Through your pure name we shall ascend in the paths of *Kushṭa*. Blessed be the Great Hayyi, who called you forth from the hidden place, and made you a great leader to enjoy this splendor. Hayyi led you here to teach us so that we shall never suffer from need or flaws."

I arose before him and led him to the world of Taureil; my light illuminated him. I perfected the *Uthri* in his world, and I completed the abodes.

The *Uthri* became enlightened, the great ones became cheerful, and all the luminaries were set. I enlightened Yushamin, and he became happy in his splendor. I enlightened all the *Uthri*. I illuminated all the dwellings and enlightened the imperfect Abathur, who created but could not finish anything, and who attempted in vain to fix his mistakes. The light was useless in him because he did not extend his hand to his father. Then my light illuminated the boundaries of 'Ptahil, so he started to wail. He said, "Has the beloved son of the Greatness come to me? Then my day will not be like other days."

All the *Uthri* stood, gave praise, cheered and were delighted. They said, "This is the greatest day, thanks to splendor of Hibil Ziwa. He illuminated us in our habitation, and blessed us with his grace. Through his aid, we shall ascend to the Place of Light, where our sins will be forgiven."

"'Ptahil, your name has been fixed in the House of Life, and your father will never judge you with darkness."

When 'Ptahil heard what Hibil said, he bowed down to him, saying, "The moment my father Manda 'd Hayyi forgives me, the entire House will vanish.

"The House will quickly disappear, and everything within it will perish. The *'Bhiri Zidqa*, the Righteous Elect, will ascend before all the material world, and they will reside with the righteous believers.

"The call will come to the fallen House, so that nothing will remain. The material world will vanish, and its deeds will vanish; the souls will be summoned to present themselves. Only one out of a thousand will ascend. One of them will delight in the World of Light. The souls of the Naṣurayyi who never ate the food of the corruptors, and were never corrupt or adulterous will ascend.

"The truthful believers will ascend to where they can see the perfect house.

"As for those who worship idols, they will surely go to the blazing fire. The Immortal is the Eternal."

'u Hayyi zaken

The Creation of the Living Water

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

The living water was the first to be created; from its place it emerged, drew forth, and flowed in the *Yardni*. When the firmament was extended, when the earth became solid, and when the souls were created, a burst of living water was called forth to be a present for the first two angels. They were Shilmai and Nidbai, who were set as two virginal assistants. They were gifted with splendor and knowledge. Hayyi blessed them, and bestowed on them the voice with which they would shout. Their voices can awaken the sleepers, and the souls that were deprived of the light will rise, and turn their faces to the Place of Light.

From the House of Life, the living water was brought forth; a steady flow of living water was brought forth from the House of Life, to be cast into the underworld. The living water became sad, felt pain, and complained. It said to Shilmai and Nidbai, "Who drew my hand and cut me off from my place? Who separated me from the knowledge that is better than entire world? Who separated me from *Kushṭa*, from my *Kana* origin, and from the *Laufa* connection? Who separated me from the *Uthri* in the abode of the Light? The shape of the world to which I go is dark. Have pity for me, and I shall feel pity for it. I feel pained, distracted, anxious, and cut off in the murky water. Inside me, I feel the temptations of Satan and flaws and need will be formed in me. The evildoers, the corrupting, and the wanton will control me. Slaughtered bodies of the dead will be thrown into me; blood will be thrown into me, and will be shed on my account. The evil will

multiply on the earth and around me; I shall be under the influence of the planets. Floods and disorders will happen, and many people will die."

Shilmai and Nidbai said, "Living water, be quiet, and be still. Sorrow and evil came from the Second Life. Evil came from 'Ptahil, because he emerged from the murky water; he emerged from the murky water with necessity. So that his actions would not be undone, Abathur gave him the hand of blessing. Be quiet, living water. In order that Souls do not die in the muddy water, and Satans do not control them, you Living water go to the place of destruction, calling upon the voice of Hayyi. Become a support for the souls that are persecuted for the sake of the name of Yawar. They will perform a living baptism through you. You will be honored, and with you they will make their mark with a pure sign. You will become a supporter to the life, and sicknesses and weakness will be cured through you."

The living water asked, "Who will defend me before Yawar if I fall into the devouring water? When my roots are cut, and when I face a catastrophe, and judgment is issued against me in the place of darkness, who will prevent this calamity?

You two guardians, when the shining light asks me about my sins and misdeeds in the place of darkness, and when I ask the living water about the gathering of the Naṣurayyi, what will you say? How will you defend me?"

"One of a thousand will ascend, whereas the evil and the liars will not ascend." Shilmai and Nidbai said, "Whosoever has any flaw will not reach Hayyi; but as for you, you should be your own savior, so that you can raise them up to the Great Hayyi. Do not imitate 'Ptahil, the *Uthra* who ascended from the murky water. He did not take the mark from the Yardna; he was never baptized in the living water, and never extended the right hand of *Kushṭa*. The wheels of heaven will be in disarray, and the chains of the earth will be severed because the

fathers, who are responsible, did not accept any advice. They did not tell her about anything. Due to their arrogance, they will be bound. The evil spirits and devils who have persecuted the progeny of Hayyi shall come to an end. The sky will fall to the earth and they will be crushed. At that time, Yushamin, Abathur, and 'Ptahil will come, beating their chests, while seeing the assembly of souls plunging deeply to the rock bottom.

On that day, a judgment will be issued against Yushamin, Abathur, and 'Ptahil. Hibil Ziwa will come and take them out of this sinful world. Yushamin and Abathur will receive baptism in the Yardna of Hayyi. Then 'Ptahil will ascend from the cloud of humiliation to be baptized in the Yardna of Hayyi, and purity and peace will return to him once again. 'Ptahil will embrace Hayyi, the First Life, and describe how he was kept within his bonds. He will describe to his father the world in which he was kept and what had happened to him. After that he will be appointed as king to the *Uthri* and the Naṣurayyi. He will rule over the assembly of the souls. Prayers and praise will rise up to him.

'u Hayyi zaken

A Message for the NAṢURAYYI

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

From the dwellings of the Almighty, the call came to me, educated me and commanded me, and said, "Call forth with the voice of Hayyi and put splendor within the House. Sow the seed of the Almighty, and bring the *Yardni* into it.

"Irrigate it with living water. Transplant the blessed *shitli* transplants. Teach them wisdom, glorification, and supplications.

"I shall come to them with a pure voice that makes them stand, and be reformed with gleaming splendor. I shall make them attest to the greatness of Hayyi, to awaken the sleepers.

"They will take a path, and set signs upon the borders. Only through knowledge can they ascend. Only with the knowledge that came from the House of Life will they ascend, awaken the sleepers, and set the exalted luminaries in their places.

"They will teach souls to long for the perfect abode; the faithful Naṣurayyi and believers will ascend to the Place of Light. They will not tarry for long in this world, and they will not be interrogated on the great Day of Judgment. They will never be punished or condemned, nor will they be drowned in the great Suf Sea. As for the Naṣurayyi who do not long for the House of Life, they will remain in need and want. When they reach the door of Abathur, they will be prevented from entering. They will not see the Place of Light. They will not learn the knowledge that comes from the abode of Hayyi. Their *Ginzi* will be taken from them, and they will descend to the place of darkness.

Their secret supplications that they have been taught will be taken from them, together with their secret invocations. The armed ships will be taken from them. The *Masiqtha* and the *Maṣbuta Baptism* will be taken from them and rise back to the place where they came from.

The *Ginza* will be taken from them, and it will be entrusted to the esteemed Ganzibra Yura. The light will be stripped from them, and cast into the raging fire and blazing braziers. They will die two times, rather than just one.

The just and righteous elect will not be deprived of their place. They will be united in a pure *Laufa* union, and clothed with pure garments of light, and crowned with shining turbans. They will wear a *Himiana* girdle of water, and they will be neither cold nor hot in them. A wreath of ether will braided for each of them. When he departs from his body, the savior will come to meet him and will ascend with him to the splendid house, the house of the Almighty who resides in His majesty.

'u Hayyi zaken

Instructions for Yawar

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

By the power of splendor and the *sindirka* palm, Yawar was summoned and given dominion.

They taught him boundless knowledge; they entrusted him to rule over the exalted mountain and the resplendent ether. They bestowed majesty upon him, to be blessed and supreme over the splendor manifest within him. They bestowed hidden words upon him, radiant and sublime with a splendid appearance, strange to all the worlds. They taught him about the most supreme luminary Yura, and about his highest form. They taught him about esteemed 'Nṣab, and about his dwelling places. They taught him about Zarzeil Ziwa and about Yusmir the Uthra, and about the *Uthri* and their dwelling places. They taught about the calm and dependable Mana.

Hibil Ziwa talked. He praised the Great Mana who had made him a place to dwell. Mana made his house, brightened it and taught him the concealed secrets, and taught him about the living baptism. He taught him about the pure oil and about the Naṣurayyi.

Mana said, "Go to the Naṣurayyi remaining in the world. Say to them, 'When you depart from your bodies, you will ascend with the oil.' It is the oil that has come from the House of Hayyi. He who does not ascend with it will stay at the abode of 'Ptahil, or will ascend with sixty one letters of intercession. After that he will be settled in the World of Light.

"Then he will see Taureil reading in the pure Yardna of Taruan. He will see the flowering trees, inhabiting in the Yardna of the Lord of Greatness, Mara 'd Rabutha. He will see 'Rwaz Gufna, from whom the blessing of Hayyi emerged. He will meet Yusmir in the habitation of Sam Ziwa. He will see Shurhabil in the abode of Hibil Ziwa. He will see the seven pavilions of splendid radiance that are located above the exalted vine. He will see them all, and see the two pure mountains located on its sphere.

"He will see Yawar, the great splendor of life, the first vine which emerged in the land of the great First Life. He will see Shar Gufna dwelling in the land of the First Life. He will see the great vine from which the souls of sucklings drink and grow. They will grow and settle in the World of Light.

He will see the great Yura, and see Adathan and Yadathan, the two angels standing at the door of the House of Life, and see Shilmai and Nidbai, in the principal hidden cloud of theirs, in which they reside and command all *Yardni*.

"Then he will see the pure Yushamin and the dividing waters below him. He will see the four men who are the Children of Peace. They will be assistants to the Naṣurayyi, supporting them when they ascend from the place of darkness to the Place of Light."

'u Hayyi zaken

The Sublime

'Dmutha Counterpart

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am talking to my *'Dmutha* counterpart: "Come, we shall both pray; praise me and I shall praise you. Help me and I shall help you, so that you will lift me up and I shall lift you up. The *Uthri* shall associate with us, and many *Uthri* shall praise us."

Everyone is looking for a sublime companion. I called a companion to my right side and a companion to my left side. I called the messenger of Hayyi to preserve me in secret.

The counterpart of the exalted teacher said, "When you summon forth a generation, its deficiencies and evil will spread. The deficiencies and evil will spread throughout the world from your seed; it will become a chaotic, destructive world."

I said to my sublime counterpart, "That is sufficient for us now. The seeds which we are going to sow will produce needs and deficiencies. It will produce anxiety and chaos; then the world will be destroyed."

I knelt before my counterpart, and bowed down to him. I took *Kushṭa* from him, and we entered the vine and hid for a long time. He agreed to be counterpart.

When the First Life came into existence, He thought of the Second Life.

When the Second Life came into existence, he thought of the Third Life.

When the Third Life came into existence, he thought of the Fourth Life.

From the fourth ones, needs and deficiencies came into being, and from them chaos prevailed everywhere.

The counterpart said to the exalted teacher, "I sincerely advised you not to sow another seed bringing destruction, worry, and disorder with it."

The exalted teacher said to his sublime noble counterpart, "We have summoned the world into being and built it for a great purpose. The *Bhiri Zidqa*, the Righteous Elect, will multiply within it, and they will spread the voice of Hayyi within it. Some of them will ascend to the Place of Light, but the others who can not save themselves will remain in darkness.

"We will call upon the messenger that you have sown. We want him to be the savior of the world. We will send him there to save whoever can be saved and elevated to this place. He will ensure that the quiet and the honest teacher will remain solemn and pious in the Place of Light."

He called me. The Almighty summoned me. He called and ordered me. He bestowed some of his wisdom upon me. He reared with love. He filled me with quietness and compassion with which I talk to those who love me, my followers. With those who love me, I talk, and I shall preserve them from destruction. I shall save them from mistakes that they have made. The Almighty encourages me and bestows His light upon me. He orders me as a father orders his sons. He embraces me and kisses me like a father, to inspire me, to warn me and to protect me.

He said to me, "I sent you *Ganzibra*, so come with the messenger who came to you. Come quickly with him, and bring the seed of Hayyi with you. Why do you want to stay on the earth? Why do you look like the perished ones? Why do you abandon your pure garments and wear the clothes of disobedience? Why do you relinquish your quiet secrets, and enter the world of deficiencies? How can you give up your loving companions and turn to the companions of destruction? How can you abandon the company of Hayyi, and love the company of destruction? When Hayyi talked to me, I the soul, with these words, my heart split in two halves, and my eyes were filled with tears. How and where did I commit this mistake?

I knelt down submissively, bowing down to the Most Great, and prayed, weeping abundantly while returning to that house.

Why? How did that happen? Is it possible for those who live in the safe abode to love the destructive lifestyle? Is there a human being who strips off his pure garments and puts on the raiment of evildoers? Is it possible for those who enjoy the companionship of love to prefer the companionship of the oppressors?

We educated you and warned you. Yushamin, the Second Life, became old, so need and deficiencies came from him. Destruction began with him, and anxiety and chaos prevailed in the world.

The voice came, "Manda 'd Hayyi, the voice has come to you. Come quickly to protect your sons, and give them your blessings. Cover them with your splendor.

My father came to me. He bestowed his splendor upon me. I knelt down to his compassion, bowing down to his touch, and returned to the first world. I bowed down to Hayyi, and walked to the houses of the righteous *Uthri*. They bowed submissively when they saw me, and they praised me greatly. They glorified the great *Uthra* who laid the foundation for the universe.

The Great Hayyi said, "Where are you walking, son of light?" I answered, "To the darkness, to the depths of filth and disease, to the world corrupted by the hidden ones."

He said, "Go with the power of Hayyi. The light will accompany you, and splendor will be with you. *Kushṭa* will be with you. The righteous ones will be your faithful companions while you are going to the world of destruction."

When the evildoers saw me, they became dark, and fell on their faces, drowning in the great Suf Sea.

"Where did you get this light? Where did you get this fragrance?" Hibil Ziwa said, "Hayyi sent me to raise the generation of life from the darkness, and to return with them to the Place of Light."

'u Hayyi zaken

The Creation of the World

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am 'Ptahil, I came from the great light of my father. My father summoned me from the source of splendor. He clothed me in splendor and a garment of light. He bestowed upon me a magnificent crown, by which the entire universe is illuminated. He said to me, "Arise, my son, to start your dangerous trip. Go to the earth, *Arqa 'd Tibil*, and make it solid from the murky water. Raise the sky over it. Let fountains of water burst within it. Let it have *Yardni*, springs, and streams. Prepare the body of Adam. The chosen people will come from Adam. They will ascend to the Place of Light.

Call forth with three sounds. With the first sound, the earth will become solid and the sky will stretch forth.

The waters will flow and become fresh with the second sound.

With the third voice, the trees will sprout, the birds will fly, and the fish will dive into the seas. The earth will become full of plants and animals of different kinds.

Here I am, walking to the edge of the earth. Murky waters can be seen as far as the eye can see; my eyes can see the murky waters.

I shouted, but the waters did not become solid. I waded into the water up to my knees, but the waters did not become solid. I sank into the waters as far as my mouth, but they did not become solid. I spoke the name of Manda 'd Hayyi upon them, but the waters did not

become solid. I threw my seven garments in it, but the waters did not become solid. The waters were disturbed and were consuming one another. Whenever I called them, the waters obstinately refused.

Was I mistaken? Father, what have I done to be sent here to this catastrophe, to these devouring waters? They do not recognize the name of Hayyi, whenever I called them, the waters merely echoed my voice back to me.

I ascended from the stinking waters, and stood before Abathur, my father. He asked, "What did you accomplish? Why do you look weak? I said, "Father, you sent me to a chaotic world, with no glimpse of light within it, a world of boiling waters that consume one another. I called them, but they did not respond. I spoke the name of the Great Hayyi upon them, but they did not respond. I sank into them as far as my mouth, but they never solidified. I threw all my clothing into it, but they did not become solid. Now, I return to you, asking for your help."

Abathur bowed down and prayed to Hayyi, pleading with Him about what he must do. Suddenly, Hibil Ziwa appeared. He gave the secret to Abathur, my father. My father wrapped it inside a pure garment of light, and carried it to me. He gave it to me and said, "Go, my obedient son, make the murky waters solid, to become earth and stretch forth the patches!"

I went back to the waters that were devouring one another. I threw the secret in it, so it would turn solid and became earth. It stood at a depth of twelve thousand leagues. It appeared horrified and trembled, and then it turned solid. Its clouds were like white ether, rising up as a wing flying around the world. It was called *Mshuni Kushṭa*, the world of Truth, to which the Righteous Elect are elevated. They will grow and multiply, and then they will ascend to the Place of Light. That was the first formation.

Then another two thousand leagues became the second formation.

It was an earth covered with dust, and named Tibil, the constructed world.

That was my first sound, the first call, through which the earth was formed and the heavens were raised.

With the second call, the seas stretched forth, and the waters flowed into brooks and rivers.

With the third call, the fish dived, the birds of different kinds and colors flew, and the animals spread throughout the forests and the deserts. They will provide food and amusement for Adam and his descendants.

With the fourth call trees, herbs, and seeds sprouted. Each is different from the other.

With the fifth call, worms, reptiles, and animals crawled and walked across the ground.

I called the sixth call, and the creatures of darkness came forth.

With my seventh call, Ruha and her seven sons stood before me.

I was terrified upon seeing them. Who called them? Who brought them forth? I said to them, "You are not from the house of my father, who has summoned you here? Why do you appear panic-stricken?"

They were shrinking, and entering each other's skins. They came to me, bowing down and welcomed me, and said, "We came here to become your devoted slaves, to be your obedient servants and followers. If you finish building your kingdom, we shall be your supporters. We will add dignity to your power, and serve your throne and rule. 'Ptahil said to them, "Then improve upon your words, and execute your deeds with perfection. If you satisfy me, then you will become my children in this world."

The moment 'Ptahil said that, the House was taken from him.

'Ptahil, why were you disobedient? Why did you listen to these evil creatures? Why did you relinquish the desire and the path of your fathers?

'Ptahil was bound with a great chain. A wall arose between him and his father Abathur. They could hear one another, but they could not see one another. Hibil Ziwa was sent to finish what remained of the world, guard Adam and Eve, and be kind to them. The chosen people will come from them, along with the Righteous Elect, who pray and worship, and praise the name of the Great Hayyi; then they will ascend to the Place of Light.

'u Hayyi zaken

The Call of Hayyi

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

It is His voice calling.

It is the voice of Hayyi.

Those who have ears should hear it, beware and be submissive.

Everyone must watch himself.

Blessed are those who know righteousness and pursue it. Blessed are those who know themselves, and who care for their lives.

Blessed be the fair; they will ascend to the Place of Light.

Woe to those who advise other people, but who do not take their own advice.

Woe to those who can learn, but do not attempt to do so.

Woe to the insatiable eyes and the insatiable body.

Woe to those who prepare paths for others, but never prepare a path for themselves.

Woe to the wise who do not give anyone the benefit of their wisdom.

Woe to ignorant who insist upon remaining ignorant.

Woe to those who recognize the path of justice, but avoid it and take the dishonest one.

Woe to the ruler whose people do not feel secure

Woe to the heart filled with evil; its owner will never see the Place of Light.

Blessed are those who are given boons and bestows some of them upon others; they will receive a reward.

Your good deeds will precede you on the Day of Judgment, and will serve as your sustenance on your way to the World of Light.

'u Hayyi zaken

The Origin of the Soul

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

From the Place of Light, I have come.

From you, the perfect place, I have come.

An *Uthra* from the House of Hayyi accompanied me: an *Uthra* with a *Margna* staff of living water in his hand. The *Margna* staff abounded with splendid leaves; he gave me some, so I felt greatly glorified. He gave some of them to me again; I was healed, and felt secure and at peace. He gave some of them to me for a third time, and I felt stable without any anxiety. I saw my Father, and recognized Him. I asked him three questions:

I asked Him for peace, security, and for a rest without disturbance;

I asked him for a soul, fit for both the old and young;

I asked him for a smooth path to the Place of Light.

'u Hayyi zaken

The Believer's love for Hayyi

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I have loved justice ever since I loved You. I have loved truthfulness ever since I loved You.

Once I recognized You, I realized that the material world is false and that all of its delights will vanish.

You are much more beloved to me than my father and mother. You are much beloved to me than my sisters and brothers, more beloved than my sons and wife.

Neither wealth nor palaces are of any importance to me.

Neither clothes nor fragrances are of any importance to me. Neither positions of power nor kingdoms will ever be satisfying to me. I have found myself. I have nothing to do with the universe. I saw *Kushṭa* with three insignia in his hand.

I took the first, and my eyes were filled with splendor.

I took the second, and I glowed like a crystal.

I took the third, and I ascended to the Place of Light.

All praise to You, King of Mercy!

All praise to You, King of Light!

'u Hayyi zaken

An Admonition of

One of the Uthri

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

The *Uthra* knelt down at the door of the House of Hayyi and sat down to preach. He said, "I was the most senior of the teachers. I was the head of the clerks and the writers. I was the chief of the wisest scholars, and the enlightened intellectuals. Who has made me ignorant?

How did darkness block my mind, so I placed the soul into the body?

When will the years come to an end? When will these troubles end in relief?

When will the guardian angel arrive and rescue the liberated soul from this trauma?

The material world has misled us through its comforts, and deceived us through its godliness. When will we be rid of the trap of the clay body? When will be delivered from Satan's evil?

Glory to You, my Lord! You do not oppress Your sincere believers."

'u Hayyi zaken

KUSHṬA, YOU ARE MY GUIDE

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Kushṭa! Like anyone who is seeking knowledge, I depend upon your guidance.

You are the link between Hayyi and me.

My eyes look forward to you.

Tell my heart to be still, tell my consciousness to be tranquil, and tell my anxieties to be resolved.

Tell the ferryman in the river to ferry me between the two banks.

Tell the guardian of the seas to protect my means for crossing the sea.

Tell those who bestowed greatness upon the mountains to forge a path through their boulders.

Kushṭa, tell the people who make the images and pictures, and those who beautify themselves with jewelry, "Make haste, you will not live long, and you will soon depart from your bodies.

"The world is false, and its deeds will vanish; neither gold nor silver will last, and neither tears nor smiles will remain.

"The king will relinquish his crown; the nobles will abandon their positions.

"All humanity will disappear.

"The righteous believers will ascend to the Place of Light, while the evildoers will remain in darkness."

'u Hayyi zaken

Manda 'd Hayyi is Calling

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

He stands beyond the limits of the cosmos.

He calls from beyond furthest reaches of the universe.

Chosen believers, listen: Manda 'd Hayyi is calling you.

There are witnesses to bear witness to you.

Manda 'd Hayyi said, "Hayyi knows that I have called. I have called you, humanity of the earth.

"I called them to worship Hayyi, but they occupied themselves with the material world.

"I called them to care for their souls, but they were preoccupied by their bodies.

"I called them to redemption, but they fell victim to Satan's wiles.

"I called them to give charity, but they preferred to do wrong.

"Hayyi knew that I have called them. I said to them, 'Do what your Lord has commanded you to do, so that you will be happy.'

"Praised be your lord; pray, bow down, and praise Him, and you may yet ascend."

'u Hayyi zaken

The Deluge

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Noah was summoned to build an Ark, because the flood is coming.

In the Ark, there should be a pair of every kind of creature, both male and female.

Cedar wood was brought from Lebanon, and ebony was brought from Harran.

The Ark was built to perfection.

The laborers toiled for three hundred years. The Ark was three hundred cubits in length, and fifty cubits in width, and thirty cubits in height.

Noah collected a pair of each creature, male and female alike, and put them all within the Ark.

Geysers erupted for forty two days and forty-two nights. Fountains of water poured down from the sky. Water flowed from other fountains deep within the earth.

The sand disappeared beneath the water. Mountains and hills became inundated with water. Then the entire world was covered with water.

The Ark floated over the water for eleven months, between storms and hurricanes. Then the strong winds subsided, the water became calm, and the Ark drifted near a huge rock—the top of Mount Qardun.

Noah felt at peace. The flood had ended, and safety prevailed. But where is he now?
In which place is he? Where is the edge of this water? Where is the earth?

Noah released a crow and left him fly over the water. He said to the crow, "If you find land, then come back bearing the good news, and do not be late."

The crow set out, flapping its wings over the water. Noah waited, but the crow did not return, because he forgot his mission.

Noah took out a dove and said, "May you bring me a sign!"

The dove flew up with all due speed and dedication. She saw the crow on top of Mount Qardun, eating the flesh of a corpse.

She saw an olive tree in the open air, its branches dangling upon the water. She took a branch and returned to Noah.

Noah cursed the crow and blessed the pigeon from that very day until the Day of Judgment.

The material world was preserved for Sam, son of Noah, and his wife Nuraitha, from whom the world was repopulated.

'u Hayyi zaken

Glossary

Abathur	The third of three emanations from the Great Hayyi. His place is between the purgatories and the World of Light. He is responsible to weigh the souls in his scale. There is a Mandaean scripture in his name, i.e. *Diwan Abathur.*
Adakas Ziwa	The hidden Adam in the Place of Light. He is the metaphysical Adam, the wholly spiritual humanity. He is the macrocosm conceived not only as an Idea but as an Ideal.
Adathan & Yadathan	The two spirits of light who sit at the Gate of Life praying for the spirits and the souls in the Place of Light. They are also the Uthri who were set over the first river and guard the heaven water.
Adonay	A Name given to the sun and the God of Jews; another name for Shamish.
Aiar	Ether, brilliant, dazzling, vigilant.
Aiar baraia	The external ether.
Aiar Ziwa	The radiant ether.
Ail rabba	Another name of Mara ʿd Rabutha.
Anathan	An infernal being, husband of Qin, the queen of darkness.
Andiruna	A ritual hut built for marriage rites and consecration of priest.
Anush	An outstanding Uthra; one of the triad of spirits Hibil, Shitil, and Anush.
Arhum	The Guard of a purgatory.
ʾBhaq Ziwa	The Name of a light spirit means the illuminate light. It is also a name given to Abathur.

'Bhiri Zidqa	The truthful believers.
Bit Manda	The cult house of the Mandaeans.
Borsippa	An old Sumearian city, about 17 km to the south of Babilon city.
Bshumaihun 'd Hayyi Rabbi	The Mandaean opening phrase which means "In the Name of the Great Living One".
'Dmutha	Likness, Counterpart, Image; usually refers to the spiritual or ideal counterpart or double of everything and everyone in the material world.
Dananukht	The name of a Mandaean sacred person and refers to the prophet Enoch.
Din Mlikh	The name of an Uthra.
Diṣai	The name of a personified document in the story of Dananukht.
Drabsha (pl. Drabshi)	The banner used in ritual and represents a light symbol. It is made from a cross-piece of wood, a white silk to be thrown in a special way on the peak (one end is fringed), a myrtle wreath is slipped over the peak. During baptism, it has to be erected on the bank of the river. The common one is Drabsha 'd Yahia; the banner of John the Baptist.
Eur	The Son of Ruha, and the lord of darkness.
Ewath	An Epithet for Ruha.
Gabriel	An Uthra and a messenger of the Great Hayyi.
Gaf & Gafan	Two great beings of the world of darkness.
Ganzibra (pl. Ganzibri)	The ecclesiastical rank above that of Tarmitha.
Ginza	The Treasure.
Giuo	A being of the world of darkness.
GL.	Ginza Rabba, the left part.
GR.	Ginza Rabba, the right part.
Hagh & Magh	A pair of rulers of the world of darkness.
Ham Ziwa &	Two beings of light.

Nhur Ziwa	
Hauraran	A heavenly land, a brilliant white.
Hawa	Eve; the wife of Adam.
Hayyi	The Living One. The mandaic term for the supreme and primal deity, who caused the creation. In other contexts, the word refers to the "Life".
Hayyi zaken	The mandaic closing phrase which means "Hayyi is victorious".
Hibil	A being of light, one of the triad of spirits Hibil, Shitil and Anush.
Hibil Ziwa	Son of Manda 'd Hayyi, a great Uthra of light, the first messenger, the saviour, the brave and well equipped Uthra who conquered the world of darkness.
Himyana	The sacred girdle; it is tubular and woven from the wool of a white male womb; 60 threads are used. The one end is ringlike which refers to the spring of water and the other end is fringed which symbolises the streams.
Hiṭfon	A great river in the world of darkness which the soul has to cross it during its ascending to the world of light.
Hiwath	A name given to Ruha.
'Kbar Ziwa	A being of light, a name given to higher beings.
Kana	Receptacle, vessel, place of assembly, stem, branch, home, place of origin.
Klila	A wreath, a garland of myrtle, the word used also as a gnostic term to mean "crown of victory".
Krun	An underworld demon, the ruler of one of the levels of darkness.
Kushṭa	Truth, sincerity, promise, ritual handgrip,

	good faith, faithfulness, the hand of honour.
Laufa	Union, unity, connection.
Laufani	The act of eating a communal sacramental meal in commemoration of deceased persons.
ʿMshuni Kushṭa	An ideal world, one removed from this world : it is a world of true being, a supra mundane world of ideas, in which is found the 'Dmutha, the counterpart, of every-thing in the material world.
Malka (pl. Malki)	A term for "angel".
Mambugha	The spring of water, water drunk sacramentally.
Mana	A vessel, garment, intelligence, heart, spirit, being.
Manda ʿd Hayyi	The Gnosis of Life, a very outstanding Uthra and the saviour-spirit. He is according to the mandaic religion the father of Uthri.
Mandaia (pl. Mandayi)	A person full with the knowledge of God.
Mara 'd Rabutha	The Lord of Greatness, the Teacher of doctrine.
Margna	The ritual olivewood staff carried by a priest, a symbol of priesthood and refers to the power of the living water.
Maṣbuta	Mandaean rite of baptisim/submission in the running water.
Masiqtha	Ascent, a commemorative sacrament for The benefit of the dead performed by priests only. It is performed within the cult-hut.
Maṭratha (pl. Maṭrathi)	Purgatory, place of detention; there are seven of them in the otherworld, and the soul has to pass all of them to reach the World of Light.
'Nbaṭ	A spirit of light, the first great Radiance, and

	there is a purgatory in his name.
'NṢab	A being of light, called also NṢab Rabba and NṢab Ziwa.
NaṢirutha	The true faith. The deep knowledge of the Mandaean religion. A NaṢurayia is the one who is thoroughly versed in the faith and doctrine of Mandaism.
Nbaz Haila	A being of light, and there is a purgatory in his name.
Nishimtha (pl. Nishmatha)	The immortal and pre-existent soul of Man.
Niṭufta	A drop, sperm, origin, nature.
'Ptahil	Son of Abathur, the Mandaean demiurge. There is a purgatory in his name.
Pihtha	The sacramental wafer of unleavened bread.
Piriawis Yardna	The name of a heavenly stream, a personified vine, and a being of light.
Qin	The name of the queen of darkness. She is the mother of Ruha, and the grandmother of Eur.
Rabba Qadmaya	The First Great One, the Creator.
Ram & Rud	The only remaining pair of the first human generation who helped repopulate the world after destruction with sword and the epidemic.
Ruaz Gufna	A being of light. A great secret vine which looses milky juices.
Ruha	Personified as the daughter of Qin. She gave birth to Eur and married him and begot of him the seven planets and the twelve zodiacs. She is the mother of darkness. The term also refers to the human spirit. It is the indication of the trends, desires and tendencies.
Rushma	The sacramental sign and a name of the daily ritual ablution.
'Shdum	A spirit of darkness. One of the rulers of the

	underworld.
'Shkinta	Dwelling, celestial dwelling, name given to the cult-hut.
Sam Smir Ziwa	A being of light, one of the twelve names invoked at auspicious rituals.
Sam Ziwa	An Uthra and a son of Yushamin.
Ṣaureil	A being of light.
Sea of Suf	A great sea that the soul has to pass in the first steps of ascending. The limit of wordly desire.
Second/ Second Life	This word refers to Yushamin. See Yushamin
Shamish	The sun.
Shar Gufna	A being of light.
Shar Ziwa	A heavenly being referring to the great vine, and an agnomen given to Hibil Ziwa.
Shihlun	An Uthra.
Shilmai & Nidbai	Two spirits of light who guard the running water.
Shitil	One of the triad of spirits Hibil, Shitil, and Anush. He is the son of Adam (Seth). Abathur weighs the souls of the dead against the pure soul of Shitil.
Shurbai & Shurhabil	Ancestors of the human race. Shurbai and his wife Shurhabil were the only survived pair after the world being destroyed by fire. They are the head of the third human generation. Shurhabil is also an Uthra.
Sin	A name for the moon.
Siniawis	The underworld, abode of darkness, the lower earth.
Smir Ziwa	A being of light, and the pure first Radiance.
Sumqaq	A place in the world of darkness, a name given to Qin.
Ṭabutha	Goodness, kindness, ritual food.

Tarmithi (sg. Tarmitha)	A religious grade in the mandaic priesthood. It means: student or disciples.
Tarwan	The name of a heavenly region. A heavenly being paired with Tar.
Taureil	A name of an Uthra.
Tibil, Arqa 'd Tibil	The world, the earth. A mandaic term for the earthly world.
Uthra (pl. Uthri)	A spirit of light. Uthri are invariably pure and beneficent.
Yardna	running water, a stream or river where the water is perpetually flowing.
Yasana	A heavenly place, a name for a heavenly gate.
Yathrun	A being of light, the father of Shilmai.
Yawar	Helper, an outstanding being.
Yawar Ziwa	Dazzling Radiance, a great uthra, husband of Simat Hayyi, called also Yawar Kasia or Yawar Rabba.
Yufin & Yufafin	An important Uthri, a pair of heavenly beings who bless humankind.
Yuhana	John the Baptist, called also Yahia Yuhana.
Yukhabr	An important Uthra, a heavenly being.
Yukhashr	An important uthra, source of Radiance.
Yur	A guard of purgatory.
Yura	Jewel, a being of light.
Yurba	An important being of light, also called the fighter. There is a purgatory in his name.
Yushamin	An important Uthra, the second life, a mediator between good and evil.
Yusmir	An important Uthra.
Yuzaṭaq	A name given to Manda 'd Hayyi.

Zahreil	The daughter of Ruha and the spouse of Hibil Ziwa in the realm of darkness, and an outstanding female demon.
Zan Hazazban	A heavenly being, a guard of purgatory.
Zartai & Zartanai	A pair of underworld beings.
Zarzeil Ziwa	An Uthra.
Zidqa	Righteousness, charity.
Zidqa Brikha	A name given to the ritual meal celebrated by priests for the dead, marriage, and a supplement after the Masiqtha.

INDEX

Abathur 47, 80, 104, 107, 117, 133, 134, 150, 153, 165, 166, 167, 174, 175, 179, 182, 183, 184, 193, 195, 206, 210, 211. 23, 38, 39, 71, 97, 104
Adakas 60, 62, 63, 64, 66, 129, 133, 135, 206
Adam XI, XII, XVII, 7, 8, 16, 18, 58, 59, 60, 62, 63, 64, 82, 125, 133, 134, 135, 136, 140, 141, 145, 150, 153, 166, 167, 192, 194, 195, 206, 208, 211. 8, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 54, 70, 71, 72, 74, 83, 84, 115
Adathan and Yadathan 66, 171, 172, 187
Adonay 16, 206
Alms 128
Anathan 72, 74, 206
Anush XVII, XVIII, 19, 59, 66, 68, 69, 76, 134, 136, 144, 145, 147, 148, 149, 150, 151, 152, 153, 165, 166, 167, 174, 175, 206, 208, 211, 1, 23, 71
Arhum 93, 206
Ark 18, 203
Banner *see Drabsha*
Baptism 99, 100, 101, 102, 105, 185, *see* Maṣbuta
Bhaq Ziwa 41, 53, 172, 206
Bhiri Zidqa 84, 86, 87, 180, 189, 207
Call XVIII, 9, 26, 128, 174, 184, 192, 196. 2
Dananukht XVII, 113, 114, 115, 116, 117, 118, 119, 120, 207
Darkness XVII, 42, 43, 116. 8, 58, 70, 79
Day of Judgment 9, 12, 13, 25, 139, 140, 184, 197, 204. 20, 89
Diṣai 113, 114, 115, 207
Dmutha XIV, XVIII, 70, 71, 72, 73, 75, 76, 131, 188, 207, 209, 32
Drabsha I, II, 167, 178, 207. 2
Ether 27, 36, 206
Euphrates 26, 3, 12, 66
Eur 76, 77, 78, 79, 81, 95, 96, 207, 210, 211
Eve *see Hawa*
Evil 45, 86, 124, 126, 182
Ewath 115, 116, 207
Fast 10, 11

Fire 7, 8, 9, 11, 17, 18, 24, 29, 31, 33, 35, 40, 43, 45, 46, 50, 53, 58, 95, 108, 109, 111, 113, 118, 119, 124, 137, 143, 145, 146, 147, 148, 149, 152, 162, 163, 180, 185 - 19, 29, 48, 58, 90, 91, 117, 118, 131
Gabriel 7, 47, 54, 166, 207
Gaf and Gafan 72, 74, 75
Ganzibra VIII, IX, X, XIV, 70, 185, 190, 207
Ganzibri 156, 207, 56
Giuo 73, 74, 207
God V, XI, XII, XIX, 1, 9, 15, 16, 19, 20, 21, 22, 87, 126, 149, 167, 206, 209. 6, 89
Goodness 40, 212, 78
Hagh and Magh 72
Hawa XII, 125, 166, 208, 8, 11, 15, 18, 20, 21, 22, 23, 24, 25
Hibil XVII, XVIII, 7, 59, 65, 66, 67, 68, 69, 70, 71, 73, 75, 76, 78, 80, 81, 82, 83, 112, 125, 133, 134, 141, 142, 144, 145, 152, 159, 165, 166, 167, 177, 178, 180, 183, 186, 187, 191, 193, 195, 206, 208, 211, 213. 1, 20, 21, 22, 25, 70, 88
Himyana 208, 53
Hiṭfon 208, 90, 91
Hiwath 33, 35, 40, 208
House 30, 31, 32, 34, 38, 50, 51, 59, 60, 79, 106, 107, 108, 109, 110, 111, 112, 116, 117, 119, 120, 129, 131, 132, 133, 135, 136, 137, 141, 142, 144, 145, 146, 148, 149, 151, 152, 153, 156, 157, 159, 174, 177, 180, 181, 184, 186, 187, 194, 198, 200. 8, 10, 15, 16, 22, 27, 32, 36, 37, 39, 40, 41, 42, 45, 46, 47, 49, 53, 57, 58, 60, 61, 68, 69, 70, 75, 77, 88, 90, 94, 95, 105, 107, 112, 115, 116, 125, 128, 131, 132, 133
Jerusalem 19, 87, 124
Jews 19, 206
John the Baptist *see Yuhana*
Kbar Ziwa 28, 38, 49, 50, 208
King XIX, 2, 3, 5, 6, 7, 8, 9, 10, 11, 12, 14, 19, 20, 25, 26, 35, 36, 49, 65, 95, 99, 116, 164, 199, 5. 20, 49
Kingdom 135, 154
Klila 208, 75, 133
Krun 73, 74, 209
Kushṭa XVIII, 4, 12, 13, 15, 19, 24, 29, 30, 50, 51, 87, 102, 104, 106, 113, 114, 115, 118, 126, 129, 130, 131, 132, 144, 152, 155, 161, 165, 166, 167, 171, 175, 178, 179, 181, 182, 188, 191, 193, 199, 201, 209. 9, 8, 9, 60, 61, 63, 64, 69, 71, 72, 81, 87, 94, 104, 105, 109, 112, 135, 137

Light X, XI, XVII, XIX, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 17, 19, 20, 23, 24, 25, 26, 28, 33, 35, 36, 45, 47, 65, 68, 73, 77, 78, 79, 84, 92, 95, 99, 102, 103, 104, 105, 112, 118, 120, 126, 128, 129, 135, 136, 138, 148, 152, 153, 155, 157, 159, 160, 163, 164, 166, 167, 168, 169, 173, 174, 175, 176, 179, 180, 181, 184, 186, 187, 189, 191, 192, 193, 195, 196, 197, 198, 199, 201, 206, 210. 1, 5, 6, 8, 9, 10, 18, 19, 20, 23, 27, 28, 29, 30, 32, 35, 44, 45, 46, 53, 57, 58, 61, 64, 68, 70, 71, 72, 83, 84, 90, 91, 93, 97, 101, 102, 112, 114, 127, 128, 131, 134
Mambugha 12, 209, 87
Mana 27, 28, 29, 30, 59, 60, 62, 63, 66, 70, 71, 72, 73, 75, 76, 80, 82, 128, 129, 130, 133, 135, 137, 156, 168, 178, 186, 209. 8, 27, 28, 29, 30, 31, 32, 33, 35, 37, 40, 42, 44, 52, 62, 88, 97, 115
Manda 'd Hayyi XVII, XVIII, 19, 25, 29, 30, 31, 35, 37, 51, 60, 61, 65, 66, 67, 70, 71, 73, 82, 83, 84, 85, 86, 87, 88, 99, 101, 102, 103, 104, 120, 125, 126, 132, 133, 137, 138, 139, 140, 141, 142, 144, 145, 147, 148, 149, 150, 151, 152, 165, 166, 167, 178, 180, 190, 192, 202, 213. 24, 25, 26, 28, 46, 49, 60, 64, 72, 81, 92, 100, 101, 108, 109, 112, 113, 127, 131
Mandaean I, II, VII, VIII, IX, XI, XII, XIV, XVII, 18, 19, 165, 209, 210, 2
Mara 'd Rabutha 19, 66, 67, 128, 179, 187, 209
Margna 17, 44, 47, 66, 100, 167, 198, 209, 75, 133
Maṣbuta 99, 100, 101, 102, 105, 185, 209, 87
Masiqtha 13, 71, 76, 105, 120, 185, 209, 213, 89
Maṭratha 89, 91, 92, 93, 94, 95, 96, 97, 103, 104, 116, 117, 210. 8
Maṭrathi XVII, 89, 97, 98, 210, 23, 39, 44, 67, 70
Messenger XVII, 7, 24, 54, 166
Moon 82, 108, 166
Mystery 61, 66, 71, 72, 73, 74, 75, 76, 79, 106
Naṣirutha 17, 210, 47
Naṣurayyi XVIII, 16, 92, 120, 121, 126, 129, 139, 152, 157, 174, 180, 182, 183, 184, 186, 187. 1, 72
Nbaṭ XVII, 28, 168, 170, 210

Noah 18, 19, 147, 203, 204
North 93
Place of Light 8, 12, 13, 17, 19, 23, 26, 33, 45, 47, 68, 92, 99, 102, 103, 104, 105, 120, 126, 129, 136, 138, 152, 153, 155, 157, 159, 160, 163, 175, 176, 179, 180, 181, 184, 187, 189, 191, 192, 193, 195, 196, 197, 198, 199, 201, 206. 8, 9, 10, 27, 28, 30, 35, 46, 53, 61, 64, 70, 71, 72, 83, 84, 90, 91, 93, 97, 101, 102, 114, 127, 128, 131, 134
Ptahil 7, 53, 54, 55, 56, 57, 58, 59, 60, 61, 63, 80, 81, 82, 103, 104, 107, 117, 132, 133, 134, 149, 150, 151, 173, 179, 180, 182, 183, 186, 192, 194, 195, 210. 37, 38, 39, 71, 97
Qin 72, 74, 206, 210, 211, 212
Radiance 13, 49, 159, 210, 212, 213, 8, 45, 80
Ram and Rud 18, 145
River *see Yardna*
Ruha 41, 61, 71, 75, 76, 79, 81, 82, 84, 92, 97, 106, 115, 116, 125, 126, 142, 143, 145, 150, 151, 194, 207, 208, 210, 211, 213. 70, 71, 94, 106, 114
Satan 8, 9, 10, 11, 14, 15, 68, 109, 123, 135, 140, 141, 144, 175, 181, 200, 202. 24
Savior XVII, 70, 15
Sea of Suf 12, 25, 29, 211
Seven 61, 82, 108, 109, 116, 125
Shdum 73, 74, 211
Shilmai XVII, 66, 69, 106, 107, 108, 109, 110, 111, 112, 127, 158, 165, 166, 181, 182, 187, 211, 212, 8
Shilmai and Nidbai 69, 127, 158, 165, 166, 181, 182, 187
Shitil 66, 76, 134, 136, 144, 145, 152, 153, 165, 166, 167, 206, 208, 211. 8, 1, 5, 6, 7, 8, 9, 26
Shkinta 211, 24, 50
Shurbai and Shurhabil 18, 145
Siniawis 33, 56, 70, 212
Soul XI, XVII, XVIII, 89, 198. 8, 9, 45, 48, 49, 50, 56, 58, 59, 68, 73, 80, 81, 84, 85, 86, 90, 91, 92, 110, 119, 125, 131, 132
Sun 82, 107, 166
Sunday XIV, 165, 166, 9, 81, 100
Tarmithi 100, 106, 111, 118, 119, 126, 152, 166, 167, 212. 58
Tibil 192, 194, 212. 9, 11, 90
Tigris 12, 66
Treasure I, II, XI, XV, 52, 207. 2, 41

Twelve 149, 154
Uthra 7, 19, 28, 29, 31, 35, 37, 38, 39, 42, 50, 51, 53, 54, 63, 64, 65, 66, 68, 70, 72, 104, 115, 117, 118, 119, 133, 134, 136, 151, 167, 182, 186, 190, 198, 200, 206, 207, 208, 209, 211, 212, 213. 71, 74, 90
Uthri XVIII, 2, 3, 5, 6, 10, 13, 17, 19, 28, 29, 30, 31, 32, 36, 37, 38, 39, 40, 41, 44, 48, 49, 50, 51, 52, 53, 54, 59, 65, 66, 67, 68, 70, 73, 76, 78, 79, 82, 104, 106, 112, 118, 119, 126, 128, 129, 136, 137, 138, 140, 141, 142, 157, 162, 163, 164, 168, 169, 170, 171, 172, 173, 177, 178, 179, 180, 181, 183, 186, 188, 190, 200, 206, 209, 212. 7, 8, 9, 15, 18, 20, 24, 28, 35, 45, 46, 50, 51, 55, 61, 67, 72, 73, 80, 83, 95, 134
Water XVIII, 42, 79, 99, 181, 203
Wedding XVII, 26
Wreath 9, 115
Yardna 27, 28, 31, 32, 36, 40, 48, 49, 66, 67, 75, 85, 100, 101, 102, 106, 126, 127, 128, 131, 140, 165, 166, 167, 169, 171, 172, 176, 177, 178, 182, 183, 187, 210, 212. 3, 20, 38, 62, 63, 87, 111
Yuhana XVII, 99, 100, 101, 102, 103, 104, 105, 121, 124, 213
Yushamin 80, 132, 165, 166, 167, 168, 170, 171, 172, 178, 179, 183, 187, 190, 212, 213. 71
Zahreil 74, 213

GINZA RABBA

The Great Treasure

An equivalent translation of the Mandaean Holy Book

Translated by

Qais Mughashghash Al-Saadi Hamed Mughashghash Al-Saadi

Second Edition
Germany 2019

Drabsha

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Translated by
Prof. Dr. Qais Mughashghash Al-Saadi
Hamed Mughashghash Al-Saadi

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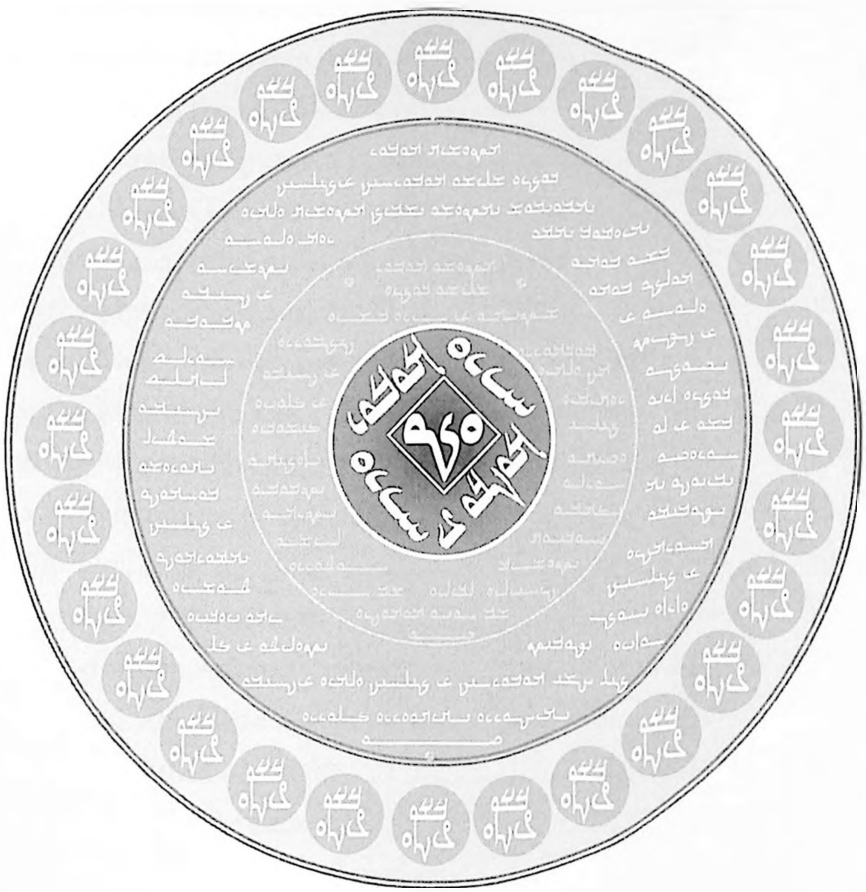
GINZA RABBA

LEFT VOLUME



The first circle (from inside) contains the short term of the Mandaean testimony of faith: "Hayyi exists, my Lord exists, Manda ʿd Haii exists". The following inner cricle contains a Mandaean prayer (see p. XXI). The next circle contains the opening phrase of the right Ginza (see p.1). The 28 outer circles contain the phrase "Ginza Rabba" in Mandaic calligraphy.

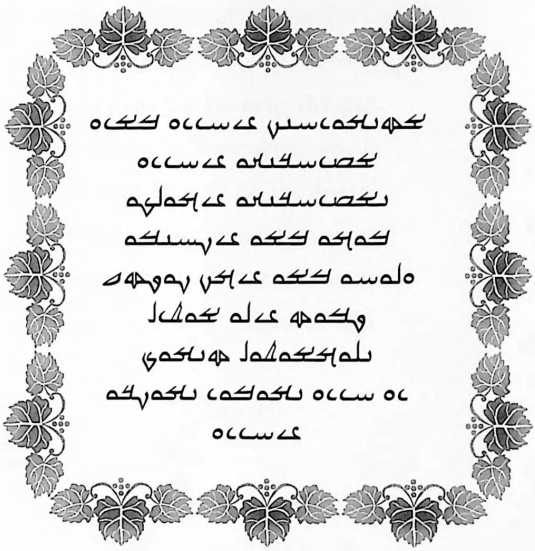
Contents of the Left Volume

The return of Shitil, son of Adam to the World of Light	1
The return of Adam to the Place of Light	10
Hawa after the ascension of Adam	21
I am the Mana, the scion of Hayyi	27
I am the Mana, the pure and pious	29
I am the Mana, of perfect splendor	31
I am the Mana, residing in my Father's grace	33
I am the Mana, a scion of the Place of Light	35
I am the Mana, who set forth from the house of life	37
I am the Mana, who was concealed in the treasury	40
I am the Mana, who came from the House of Life	42
Free soul, daughter of radiance	45
Hail to you, soul	50
Go in peace, o chosen one	52
The road which Adam attained	54
The day on which the soul departs	56
Between darkness and light	58
I am the head of the believers	62
Blessed is he who redeemed me	65
You who said that relief is coming	67
When the darkness intensified around Adam	70
The soul emerged from the fruits of Hayyi	73
I came naked to this world	75
I am still a suckling baby	77
I am standing on high	78
Between the hidden and the radiant	83

Her years have come to an end 85
A voice called from on high 88
The soul is on Tibil 90
Whose soul is this? 92
The letter of Kushṭa 94
Hayyi has sent me my destiny 96
I passed the door of the garden 98
The splendor of Sunday 100
When will my years come to an end? 102
They put me into the life 103
A voice and a voice in response 106
Kushṭa is good to the good 108
I heard the voice of the soul crying 110
My measure has become full 111
Although I am still a small child 113
I am a crystal wreath 115
I am a righteous child of the greatness 117
The soul within me yearns for Hayyi 119
For whom are you guarding the road? 126
I passed through the door of the captives 127
Birds of the wastelands 128
Wasted world, you are dazed and confused! 129
Woe is me! What have I done? 130
I heard a voice of a soul 132
I am a daughter of the faithful righteous 135

Ginza Rabba

Left Volume



"Praised be my Lord, master of all the worlds, with a pure heart! Nothing that did not come from Him has ever existed, and nothing that does not come from Him ever will."

The Return of Shitil, son of Adam to the World of Light

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

He is Hayyi, the king of the World of Light,
the almighty, the rich, and the ever-forgiving.
He is the flowing water that has never changed,
and the mountains that have never moved.
They are our brothers Hibil, Shitil, and Anush.
They are the righteous, truthful Naṣurayyi.
They perfected and illuminated the deserted earth,
and were neither afraid nor requested help.

Hayyi, sitting upon His throne, said,

"Let there be death for human beings in the material world.
Adam has lived one thousand years.
Let him depart from his body before aging,
before becoming feeble from illness,
and before becoming despised by his children."

The order of Hayyi was accomplished.

We call it "Truth" while you call it "Death" .
Those who deny it will find sixty six obstacles before them.
Hayyi is the decider.
He is the One who issue the orders,
and Ṣaureil must obey.
He supports the command of Hayyi,
helping the soul depart from the body
and ascending along with it to the Creator.

Neither intercession nor sacrifice is accepted by Hayyi.
No human being can be substituted by another one.

"Ṣaureil, descend to the world of evil and imperfection.
Call upon Adam, and teach him wisdom and benevolence.

"Say to him,

'You were dumb; we made you able to speak.
You were deaf; we made you able to hear.
You were ignorant; we made you knowledgeable.
You were lonely; we made you sociable.'

Say to him,

"You have lived one thousand years.

It is time for you to leave the land of evil and sin,
and return to the land of brightness and peace.
Come, Adam, before you become incapable and decrepit,
before your children grow up and make a fool of you."

Adam became angry and was full of sadness.
He wept and wailed and his eyes were filled with tears.
He fell upon the ground, flailed his arms,
beat his chest with his hands, and said,

"O voice, that calls me;
o wisdom, that talks to my mind and my heart!
In the world in which I live,
the palm spathes and fresh dates are eaten before dry dates.
Seeds are eaten before thorns.
Fresh vegetables are eaten before dried food."

Adam spoke to Ṣaureil,

"Let us go to the source of Frash Ziwa the Euphrates,
to the bank of the great Yardna of Life,
and to the great building,
looking for dry vegetables to be eaten.
I have lived only one thousand years in this world,

and I wish I could live another thousand years."

Ṣaureil ascended and brought this to Hayyi's attention. He said,

"My Lord, you who know about all things,
Adam wishes to stay in the underworld.
He begs his Creator to prolong his stay there."

Hayyi said,

"Arise, Ṣaureil, and descend to that world,
the world of obstacles and evildoers.

"Say to Adam:

'You are a wise human being,
but your Lord knows all.
He does not want you to become senile or disabled
so that your children make a fool of you.
Come, die as if you were never created.
Come, die before you become weak and humiliated.
Let your soul return to the house,
the house of her Father, her lord and creator.'"

Adam said,

"My son Shitil wants to go to that habitation.

He is younger than I am, and gentler than I am.

He is eighty years old;

He is not clinging to a woman,

and has no many offspring.

Go to him instead of me!

Take him instead of me!

He is the one who used to go to that place."

Hayyi asked Ṣaureil to go to Shitil, son of Adam,

to call him, talk to him, and teach him wisdom,

and to say to him,

"Shitil, son of Adam:

Come, die as if you were never created.

Your soul yearns to return to the great home, from which she came,

the world of her Father, the King of Light."

Ṣaureil informed Shitil.

Shitil, son of Adam, said,

"O voice, that calls me,

You, who revealed to me to release my soul.

I am only eighty years old! I had never been clung to a woman,
and have never had many offspring.
Will you go to my Father Adam?
He has lived a thousand years in this world.
Will you go to him and ask him to submit to the order of Hayyi?"

Ṣaureil said,

"Shitil, son of Adam, we have summoned your father Adam;
We summoned him before we summoned you,
but he sent us to you."

Shitil, son of Adam, said,

"Shall I disobey the order of my Lord who has created me,
and refuse to depart from this body?"

Then he arose and removed the body of flesh and blood,
and put on the body of brightness and light.
He put on the luminous, splendid clothes,
covered his head with the pure turban,
and ascended to the World of Light,
surrounded by *Uthri* and angels.

He ascended, to be seated upon a cloud of light.
He prayed abundantly, made abundant praise, and said,

"Praise be to You, my Lord!
As you removed the mist from my heart,
so too remove it from the heart of Adam my father,
so that he can see the world to which I go."

The mist was removed
and fell from Adam's eyes.
The blockage fell from his ears
as well as the delusion from his mind.
Then Adam saw the world for which his son Shitil was departing,
and so he repented his decision to stay in the underworld.

He said, "My son, do not go before your father!
Come back, and I shall go there!"

Shitil said, "You naive old man!
Have you ever seen a newborn return to its mother's womb?
The fetus in its mother's womb looks like yolk of an egg.
Just as I have departed this world prematurely,
fetuses who are like egg yolks will come,
infants who their mouths are still full of milk will come,

virgins who are still virgins like the sealed letters will come,

brides with oil still not flowing from their wreaths will come, those who met their fate by roads accidents will come.

In this world you are asking about, the master may desire death,

but death does not come to him.

Those who say, 'this child will stay, and that old man has to depart,

will be interrogated and judged in the Place of Judgment" .

Shitil, son of Adam, was seized by winds and ascended to the heights

until he arrived at the *Maṭratha* of Shilmai, trustee of the treasure.

He is responsible for the gate of the illumination,

and he has the key of *Kushṭa*.

They opened the door of the house,

and Shitil resided in a great celestial dwelling.

He was treated generously and respectfully.

They put him into the grapevine from which he had been formed;

It is full of brilliance.

They took him to the tree,

from which his vine was taken.

The trunk of its tree is water,

and it branches are luminous *Uthri*,

and its leaves glow with light.

There is a great vessel of seeds in it

and a great vessel of souls.
Their food is not perishable
and their drink is not wine.
They braid wreaths for their heads
under the blessing of the almighty Lord ,
who fills their lives with happiness.

"This is my path and the ascension, through which I ascended,
together with the fair believers and the righteous ones,
when they depart from their bodies."

This is what Shitil, son of Adam said.

The Great Hayyi stretched the hand of *Kushṭa* to him,
encircled him with *Uthri*, the angels of light,
and established him in the Place of Light.

'u Hayyi zaken

The Return of Adam to the Place of Light

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

When the order was issued from the House of Hayyi,
the savior descended to Adam and said,

"Adam, I was ordered to release your soul from your body,
and take you out of this world.
I shall release you from this prison of flesh,
and from the chains of bones and blood.
I shall ascend with you to the house of your Father,
the house of light and peace,
where neither hatred nor darkness exists."

The soul of Adam said,

"Raise up your body, Adam, rise up!
Provide yourself with the blessings
with which you will meet your Father.
You are going there,
and He will be pleased to see you."

Adam remained asleep in his bed.

"Adam, the savior is on his way to you.
Arise, remove this clay garment that you wear!
Obey the order of Hayyi.
You will continue to live after leaving this dead body."

Adam remained asleep in his bed.

The savior of Hayyi came and stood beside Adam, and said,

"Adam, arise, remove this clay garment in which you lived,
and toss it back to those who made it!
Your years have come to an end,
and you have to leave this world.
Adam, the Great Hayyi sent me to you to ascend with me
to the place of eternal Life, wherein your Father resides."

Adam waited and wept. He cried, complained, and said to the savior:

"My father, if I came with you,
then who would manage this world,
and be a guardian in this wide *Tibil*?
Who would be a companion to my wife Hawa?
Who would guard the plants that I have planted?

Who would help them and support them?
Who would live in this house that I built?
Who would sow the seeds of blessings?
Who would carry the water from the Tigris and the Euphrates
to irrigate the plants and trees?
Who would help women when they give birth?
Who would take care of orphans and welcome guests?"

The savior said,

"Adam, arise and return to the place from which you came,
the house of your Fathers, the good dwelling.
It is the house in which you were first created.
It is the place where the light is endless.
Wear the garment of brightness,
braid the wreath of victory which illuminates the cosmos,
Wrap around you the girdle *Himiana* of living water,
that saves you from pain and suffering.
You will sit upon your shining throne,
the throne that was prepared for you by Hayyi.
Adam, forget about this house in which you live,
where you have suffered and were persecuted.
Be not sad and regretful for this place.
The world in which you live is a world of destruction and desolation.

It is a world of deceit and falsehood.

Its houses are like a cemetery.

Its roads are full of obstacles, and its land is barren.

It is full of evil and rage.

In the world in which you live,

sons and the daughters disobey their parents,

sons and the daughters deny their parents,

and brothers kill one another.

Men abandon their wives,

and women abandon their husbands.

In order not to let the evil increase in this world,

no orphans, widowers and captives,

arise, Adam, and leave this world and your stinking body."

Adam was on the verge of saying,

"Father, since you knew that the world would be taken like this,

why did you trick me, and why did you garb me in this stinking body?

When I abandon my body,

who will be his guardian during the day?

Who will wake him from his sleep?

Who will feed him and give him water?

Who will be friendly to him?

Who will protect him from thunder?
Who will find a shelter and build a house,
to save him from thunder and lightning?
Who will provide him with a shelter,
and protect him from the heat of the sunlight?
Who will prevent the strong wind from approaching him?
Who will prevent the sand from filling his eyes?
If the birds build their nests, then who will prevent them
from feeding their youngsters with my flesh?
Father, if you want me to obey and come with you,
then let my body accompany me.
Make my body accompany me, as my companion,
so that I shall not feel loneliness along the way.
I have neither father nor mother to accompany me.
I have neither gold nor silver as my stock.
So let my body be my companion!"

Then the savior said,

"How sorry you appear, Adam!
How sad you are!
Are you in grief for a body of mud?
Adam, the body will not ascend on high!"

Adam said,

"Father, allow my wife, Hawa, to accompany me,
to be a companion for me.
Allow my sons and daughters to accompany me,
to be companions for me along my way."

Hawa heard what Adam said. She wailed and wept, and said,

"Adam, I shall come with you,
I shall be a companion to you along the way."

The Savior said,

"Nobody will ascend to the House of Life.
Nor will any father, mother, brother, sister, son, or daughter.
Gold and silver will provide no shelter in the House of Life.
Your shelter is the good deeds and charity you gave to the needy.
Your shelter is the baptism and the sign,
about which you will be asked when you abandon your body.
None will answer for you, apart from you yourself.

"Adam, the faithful *Uthri* shall be your brothers,
they will pray a mighty prayer for your sake.
You need neither silver nor gold.

They hold no value to you on your journey.
The way by which you will go is very long,
hard, and obstructed by limitless questions.
Nothing will ease it for you, apart from your righteous actions."

Adam wept copiously, and many tears flowed,
then he abandoned his body, which he left behind him.
When he came far away from his body, he turned and trembled,
and then set out upon the ether like a flying bird.
He was lonely but did not turn back, as if he had no family and shelter;
his wings grew as he went deeper into the cosmos.

"Woe to me, if my brothers deny me, and reject or expel me.
Were they not the ones who put me in the body?
Did they not coat me with mud,
and toss me into the evil world?
Did I not lose it, abandon it,
and ascend to the House of Life, wrapped in brightness?

"But, how beautiful that body was!
It had a bright head, and soft flowing hair.
How much they reworked it and made it straight!
How much time they spent to shape it and to make it perfect!
It had been given a mind to understand,
and to learn wisdom.

They gave it two eyes to see in the day and at night.
They gave it a mouth to praise Hayyi every day.
They made two hands for it to work,
and two feet to walk from the east to the west.
It was a beautiful body, but it withered; it was upright, but it slouched.
It will return to mud, just as it originally was.
The eyes were removed.
The two ears to hear the teachings of Hayyi became shut.
The mouth that praised Hayyi became closed.
The two hands that used to work day and night became stiff.
This is my body, with neither sense nor feeling, solid, and immobile.

"Birds and reptiles do not fear it.
Will I carry it and walk?
How could we both walk while I carry it?
Its shoulders slumped, and its feet slumped.
I left it to the earth, to turn to clay once more.

"Brothers cannot redeem one other at the cemetery gates;
if they could, then no corpse would be brought into a cemetery.
If a father could redeem his son,
no mother would weep.
If sons could redeem their fathers,
there would be no orphans.

If a husband could redeem his wife,
no widow would ever be found. "

The savior said to Adam:

"Adam, how sorry are you for that body of mud?
Raise your eyes and look at the cloud of light approaching!
Four sons of light are coming towards you, hurrying to meet you.
They carry garments of light, brilliant turbans, and wreaths like crystal."

The *Uthri* asked Adam, "Why are you weeping?"
He answered, "I am a slave with no master."
They said to him, "No, you are a slave to Hayyi.
He chose you and made you pure without sin.
Come and ascend to the World of Light,
where you can meet your Father, your Lord."

Adam said, "Give me a chance to ask my wife Hawa to accompany me."

"Adam, keep silent; be quiet, Adam!
You are going to your place; your wife and descendants will follow.
All the generations will vanish, and all creatures will become extinct.
The wells, rivers, and the seas will dry.

The stones, hills, and the mountains will be destroyed.

Babylon and Borsippa will vanish.

Rome and Persia will become rubble, as if they had never existed.

India and Sindh will attack each other.

Wars between the nations will kill many human beings.

Those who shed the blood of human beings,

and who deform the faces will be judged.

Criminals, adulterers, thieves, hypocrites, magicians, and astrologers,

all will be thrown into a blazing fire.

On that day, there will be no borders on the earth.

There will be no stars in the heavens.

The sun and the moon will disappear forever,

and the wind will return to its source.

All the infidels will be cast into the depths of darkness.

"Blessings upon you Adam,

because you were chosen to ascend to the World of Light,

so do not be sad to leave this world.

"Adam, after you, small children, teenagers, brides and bridegrooms,

all those who were secure will leave their beds to dust and oblivion.

They will leave this world empty-handed.

The married will abandon the houses that they built.

The old who were willing to die, but to whom death did not draw near,

they, too, will be forced to renounce this world.
The king will forsake his crown,
the rich will disown their wealth,
The women will relinquish their beauty and allure,
and go to the grave barefooted.

"Adam, arise! If you have questions disturbing you,
ascend to the King of Light, to the Almighty, the Forgiving;
Stand before Him and submit your question. Ask Him, if you dare,
'Why should I die? Why should all these houses be destroyed?
Why should my offspring be separated from their source,
since Hibil Ziwa built it and the Yardna watered it?
Why should the world be destroyed and everything disappear?'"

The voice came:

"Adam, be silent, and may the gentleness of the righteous cover you.
Hibil Ziwa is here, and your brothers the *Uthri* are here.
The first Yardna is here, so that you have to dwell here.
Your wife Hawa will come, and all your offspring will ascend after you.
Adam, this is the house that We built for you and your wife Hawa,
in which you will dwell with Us, until the Day of Judgment."

'u Hayyi zaken

Hawa After the Ascension of Adam

'Bshumayhon 'd Hayyi rabbi
In the name of the Great Hayyi

When Adam ascended, leaving his body in the material world,
Hawa wept and wailed, cried and lamented.
The evil spirits gathered around her,
and she was preoccupied by their thoughts.
They said to her, "Hawa, you have every right to weep and to wail,
you have every right to pound your chest with your fists!
You are all alone in this world, after the death of Adam."

Hayyi said to Hibil Ziwa,

"It is you who spread the dynasty and offspring of Adam.
You were the one who brought him into the wedding chamber
and carefully matched him with Hawa.
So, go to Hawa, be with her, and lighten her sorrow.
Say to her, 'Brighten the face of Adam and make him happy.
Do not weep for him, lest he be tortured.
He sits now with his Father.'
Say to Hawa, 'Hayyi will order the souls to ascend to Him,

and stand before Him, which none can stop.'
Tell her to wash the tears from her face,
and remove the sadness from her heart.
Tell her to calm herself, and release herself from confinement.
Tell her to lift the veil from her head.
Thus she will walk upon the path of Hayyi;
and along the path of the Children of Peace."

Hibil Ziwa went to meet Hawa, and sat beside her.
He was so kind to her.
She said between sobs,
"Have you noticed the greatness of my loss,
and how Adam has abandoned me to be alone?"
He said, "O wife of Adam,
each and every soul must depart from this world.
The soul that has left you will be established in exalted splendor,
her face illuminated by light, disturbed by no sadness or darkness.
Hawa, by dwelling upon your sadness and misery,
you are committing a grave mistake."
She said, "What about my troubled heart?
Does it not have a right to wail and to be sad?"
Then she started discussing Adam with a troubled soul.

Hibil Ziwa talked to her; he talked to her about the House of Life,
about the happiness awaiting her, and about her obligations.

He wiped the tears from her eyes, and said,

"The hypocrites misled you, so you sinned as they do.

But your fathers will forgive your mistakes,

because they know you are sincere.

So arise, Hawa, with exalted splendor, to praise the soul,

which ascended from this house to the World of Light.

I myself was the savior of this chosen one.

I helped him to cross the *Maṭrathi*.

We passed 'Ptahil who made Adam's body,

according to the command of his Lord.

I showed him the habitation of Abathur

who extended his hand out to him.

Then I helped him arrive at the Second Life,

who showered him in his brightness.

We crossed the dividing waters,

and I showed him the shining honorable ones

who were fixed in their *Shkinatha*.

Then I set him up in the *Andiruni* of the newly built houses.

I built a habitation of light for him and came back to you."

She said, "Why did not Anush help me?

He saw me troubled, but he was neither surprised nor suspicious.

Was I his enemy, or was Adam his enemy?"

He said, "Hawa, you are not his enemy, and neither was Adam.
His enemies are the followers of Satan, so never weep again."

Hawa stopped weeping, and praised her fathers,
so her gestures became light.
She said, "You who sowed the *Uthri*, enlighten me.
You have wiped the tears from my eyes,
You have removed sadness from my heart,
you saved me from being lost.
It is you whom I praise and supplicate."

I left Hawa, and ascended to my father,
who asked me, "What did you do?
I answered, "I wiped the tears from the eyes of Hawa,
relieved her, left her praising dawn and dusk, and asking,
"When will the one who sowed me come to release me,
and guard me along the path of the Children of Peace?
When will he whom I await come to take me with him
to the *Shkinta* of Manda 'd Hayyi?
When will he come to take me to the newly selected dwelling,
and to the *Andiruni* wherein he resides?"

The evil spirits began to follow Hawa
and tried to provoke her with trouble,

but she got rid of the pain, and began to praise and supplicate
Manda 'd Hayyi, day and night,
to save her and take her away from the house of evil,
the house of the corrupt and the wicked.

"Manda 'd Hayyi, they are around me, killers and brigands.
They plot and conspire about my garments."

Manda 'd Hayyi shot down like a bolt of lightning,
and held Hawa before she succumbed to the sword.

He said, "Hawa's soul, be silent;
you will ascend to your heaven, to the treasure of your fathers."

Then Hibil Ziwa descended,
removed her from her body, and brought her back on high.

"Children of Adam, the guardians have left you,
and you will be threatened by all kinds of evil.
Let each of you encourage and cling to the other.
I shall go to help Hawa, to take up her dwelling and make her secure.
I shall return to you, to save you and to protect you
until the time when I shall take you back.
I shall take you back to the abode of your Creator,

I shall erect dwelling places for you, near your father."

I returned to the world to save young Shitil
and protected him from danger.
I braided a wreath of brightness for him,
and then established him in the dwellings of light.
I saved the Children of Peace, and helped them ascend
to the perfect house.

This is what happened to Adam
and what Manda 'd Hayyi taught Adam's descendants:
Be not sad when your soul departs, but rejoice in it.

'u Hayyi zaken

I Am The Mana,
The Scion Of Hayyi

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am the Mana

I am the Mana Adam, the scion of Hayyi.

I reside at the House of Life.

Who placed me within this body of mud,

into this form, and cast me onto the earth?

I was flying throughout the universe,

then I was put in a body that does not know how to walk.

My mouth was full of radiance,

then it became an orifice for lying and deceit.

My eyes that were open in the Place of Light

became tools for the body of mud.

My heart that used to beat for Hayyi,

pulses weakly in this humiliated body.

My mind that was bright in the kingdom of my Lord,

became as dim as my heart in this body.

How can I hear the voice of my Father,

while I am imprisoned in this dirt and mud?

How can I ascend up to His kingdom on high?

The voice of Adam rose to the Place of Light;

Manda 'd Hayyi heard him, and sent a savior for him.

He asked the savior to be kind to the Mana and support him.

The savior stood before the Mana and said to him:

the Mana Adam, be happy and receive enlightenment,

for I have come to you!

Manda 'd Hayyi ordered me to come to you, and impart his greetings.

Then I shall return you to your original abode, under his care.

Arise, ascend to your safe abode,

to your original home among your brothers, the *Uthri.*

You will be illuminated with light.

You will sit among your clan and people,

and your wreath will be set upon your head.

'u Hayyi zaken

I Am The Mana,
The Pure And Pious

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am the Mana.

I am the Mana Adam, the pure and pious.

I am a son of the World of Light.

Who has cast me into this mortal world?

Who put me in this darkness, and made me live with the wicked,

betwixt murky water and fire?

Shall I stay with them, among the living and the dead,

to be deformed like them, and to be deprived of the sounds of my fathers?

Adam, you are neither from evil nor conflict,

you are not a part of darkness.

You are not from the muddy water,

nor are you from the fire.

You are from the World of Light,

where there is neither darkness nor conflict.

Adam, you are illuminated by yourself, delighted with your offspring,

complete, fully ripe in both heart and mind.

Have patience in the world and establish your offspring.
Celebrate and bless your land and streams until I call you.
When I call, my messenger will come to you.

Adam, do not be concerned. We shall be merciful to you.
We shall aid you and return your treasure.

Adam felt secure. He rejoiced and began to think
and considered that his destiny is decided.
He neither disobeyed, nor denied,
but he began to build and establish.
He sowed and reaped fruits and lived long.

When I, Mana, grew old,
I became attracted to my origins.
The helper came to me, held me with his right hand,
and ascended with me to the Place of Light.
When I saw the Place of Light,
I forgot about the material world and all the evil within it.
I became enlightened and sat blessed in the World of Light.

'u Hayyi zaken

I Am The Mana,
Of Perfect Splendor

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am the Mana.

I am the Mana Adam, of perfect splendor, of absolute supremacy.

I am a son of the great radiance.

How did they remove me from my light, to be planted into this body?

The body has become my prison.

Until when shall I watch it, take care of it, and suffer within it?

Adam, you will not stay forever in this body that annoys and troubles you.

You will be for just a time, and then you will return to the house you love.

Adam, let your faith enlighten you, and never let your sadness trouble you.

The one who planted you will follow you soon.

We shall shorten the months and ages

to raise you quickly to the House of Light.

You are part of me, and to me you will return.

You are from my *'Dmutha*, and I shall lift you and preserve you in my garments.

I am the Mana,

I am the Mana Adam.

I shall throw the garment in which I was clothed upon its makers.

I shall throw it upon their heads.

It will decay and disappear, just as its makers will.

Adam will return to be embraced by his Father.

He will be established in the house of his fathers.

'u Hayyi zaken

I Am The Mana,
Residing In My Father's Grace

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am the Mana.

I am the Mana Adam, residing in my Father's grace,

glowing with His radiance.

When did they bring me to the earth?

How did they imprison me in this way?

How did they take me from my place?

Who summoned me to this world,

and took me away from the house of my Father?

Who was my jailer?

Cursed be all the devils!

Cursed be this darkness and mud!

Cursed be everything!

I shall return to the light of my Father, in which I was raised.

I shall return to Him and place my treasure before Him.

Adam, do you really wish to return to your Father's grace?

Do you want to bring your treasure to His house?
Do you really want to acquire wisdom, Adam?

Then, remain in this world. Be patient and bear its darkness and pain,
until your predestined age has come to an end.
You are guarded by your savior.
I shall bring you supreme radiance, and gorgeous light,
I shall come with a valuable perfume,
so you will not feel disturbed.
I was patient, minding my affairs up to the end of my age.
Then those who planted me here came.
They freed me from my imprisonment and lifted my soul,
and established me among the Righteous Elect.

Here I am, enjoying the light that they bestowed upon me.
I am enjoying the treasure that they had promised me.

My heart, my mind, and my eyes are illuminated with His wisdom.

'u Hayyi zaken

I Am The Mana,
A Scion Of The Place Of Light

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am the Mana.
I am the Mana Adam, the pious and exalted,
a scion of the Place of Light.
I am pure like the *Uthri*, even if I am in a muddy garment,
in which I remained faithful, feeling neither lack nor want.
I maintained my origins, faithful to the teachings of my Father,
enlightened by the light of those who made me descend
and put me in this body.
No one can say that Adam was sent away,
and his Father is absent from him,
so he forgot what He had taught him.
My Father hears, sees, and knows
that I did placed no obstacles before me,
and I committed no wrongs.
He sent me His faithful messenger to take me
from the wicked and the false hearted.
He set me among my brothers, the *Uthri*.
I am in the House of Life now,

full of praise among the *Yardni* and the light.
Blessed and glorified are you, Adam.
You preserved your reverence for your Father,
and you are satisfied with His thoughts about you.
Live in respect among your folk and relatives.

'u Hayyi zaken

Am The Mana, Who Set Forth From The House Of Life

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am the Mana.

I am the Mana Adam, who set forth from the House of Life

as a messenger to this world

I came to live in this devastated wilderness,

and to fix this destruction.

Devils encircled me, darkness's evils surrounded me,

and I shivered because the one who sowed me was not with me;

Who will protect me?

Adam, what has frightened you? Who made you shiver?

Those who conspire against you will be chained.

Those who brought darkness against you will be punished by their darkness.

Adam said, "O voice, that calls me to calm me;

Why did 'Ptahil do that to me?

Why did he create this evil world?

Why did he plant bad seeds?

How audacious was he to do that!"

Calm down Adam, be calm,
you are the head of the generation.
Do not curse 'Ptahil.
do not blame 'Ptahil because his throne was toppled.
He is the son of Abathur,
everything was made and multiplied by him.
Be advised, Adam, that 'Ptahil made this world
by the command of Hayyi.
His Lord is fully aware of him,
so He did not condemn him to the darkness.

Adam, when this world disappears, and the sky crumbles,
when all angels, jinn, and human beings fall,
when neither sun nor moon will be,
and the meteors fall,
when the stars burn out,
and all the world is destroyed;
At that time 'Ptahil will be garbed in his garment.
They will bring him and will baptize him in the Yardna.
They will compensate him for the tortures he endured.
At that time both of you will sit together and share a shadow.
He will be your king.

Adam looked down impressed, and then praised and begged
forgiveness.

He accepted from 'Ptahil what he had first denied.

He begged the one who planted him to come to him,

and to guide him along the path of his brothers.

The one who planted him heard, came to him, and lifted him up.

He held him by his right hand, and crossed the *Maṭrathi* with him.

He passed him by the scales of Abathur and the dividing waters,

and they reached the Children of Peace.

Then he ascended to the House of Life,

where he had a house and home.

'u Hayyi zaken

I Am The Mana, Who Was Concealed In The Treasury

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am the Mana.
I am the Mana Adam, who was concealed in the Treasury,
together with the exalted preserver of the treasures.
I had not seen the treasure, until they showed it to me.
I had never seen it until they revealed it.

Then they removed Adam from it and sent him to this world.

What a beautiful scene I saw!
And what ugliness I see now!
I saw a splendid reverence,
but now I see darkness.
When shall I escape this gloom?
When shall I return to that light?
When shall I leave those evildoers and return to that house?

The voice of Adam ascended to the House of Life,
along with his praising, supplication, and his submission to Him.

Adam, think of what surrounds you, and what is happening to you;
We shall think of you.
Pray there, We shall pray for your sake because We see you.

You saw the light and you heard the voice;
never think of death, Adam, and never love death.
Maintain your light, preserve your appearance,
and do not forget the treasure of your radiance.
Never forget the splendid and exalted treasure
that you desired to see, but you could not.

When Adam heard the call, concern and worry were removed from him,
and replaced with forgiveness and peace.
He praised His Creator and bowed down to Him,
and renounced the material world.

The messenger said to Adam,

Here is the Treasure you desired to see, but could not,
so leave the house of troubles,
and ascend along with fulfilment and forgiveness.
If the Second Life has hurt you,
the First Life will never forget you.

The House of Adam was opened to him,
so he ascended to it.

He found his throne and sat upon it.

'u Hayyi zaken

I Am The Mana, Who Came From The House Of Life

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am the Mana.

I am the Mana Adam, who came from the House of Life.
I left that house and came to the flawed house.

O, false eyes!
At what are you looking?
O, stinging tongue!
What evils do you utter?
O, empty spirit!
What are you learning?
What fills you up?

I did not come for your sake,
but because Hayyi summoned me.
I did not come for your sake,
but for the sake of the Second Life.

Hayyi sent me and recommended me for His sake.
The right hand of the Second is pure,
His habitation is splendid,
but his descendants did not perform his actions perfectly;
So my Lord sent me to make it perfect without any flaw.

When the angels heard what Adam had said,
they received him, drew him near them,
and cooperated with him.
Some of them ordered water for him,
some of them ordered air for him,
and others became as friendly as brothers to him.
Even so, they still bothered him from time to time.

He dispelled his fear with prayer,
and evaded panic with praise and conversation.

The voice came to Adam,
"Adam, do not worry.
Reside with them for the remainder of your life,
and then you will ascend to us."

Adam ascended from his troubled world, and saw the whole light.
He was surrounded by brightness.

He saw the pure perfection from which he came.
My good assistant!
Help me, help me, my good assistant!
For your sake, I resided in the distant world.
Through your brightness and kindness,
the trouble was removed from me.

The savior held Adam with his right hand to raise him
while his wreath was shining on his forehead.
He set him up in the residence of his Father
and placed him in the World of Light.

'u Hayyi zaken

O, Mana
O, Mana, the good
O, Mana, the neat and wise.
Do not panic, your assistants will accompany you.
You will be safe until you are weighed in the balance of the Maṭrathi.

Free Soul, Daughter Of Radiance

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Praised be the Great Light.
Exalted be the Sublime Light.

The earth was stretched forth, and heaven was raised,
the light of the sun spread, the moon was revealed,
The seven planets took place along with the twelve signs of the Zodiac,
and the angels were commanded to form the body of Adam.

Adam was formed.
He is lying here, a body without a soul.

From the House of Life, the soul came forth,
together with three *Uthri*.
Three *Uthri* carried her, and set out the body for her.
Then they tried to get her into it.

The soul was afraid, startled, she wept and wailed.
She refused to enter the body.

O, *Uthri*, you three righteous *Uthri*,

give me an hour of time.
Help me! Give me just one hour
to raise my oppressed voice to the Place of Light.
I shall ask my brothers, the *Uthri*,
What was my sin?
What wrong have I done to confound me,
and expel me from my home?
Why did you cast me down,
and expel me from the house of my Father?

I shall implore Manda 'd Hayyi to send one of the pious
to destroy this humiliating body,
to remove me from this cursed world,
and to return me to the House of Life.

My origin is there, and my roots are there,
in the place where my Father resides.
Why did you bring me to this disgusting place?
Is it to be blinded by the wicked, and tempted by sinners and disbelievers?
Do you want me to hear the charms and magic of the infidels?

Now the wrong-doers will control me,
they will teach me according to their knowledge.
They will talk to me the same as they are talking,

to make me forget who I am.
They will make me descend with them into the depths,
from which they will never rise again.

Free soul, daughter of radiance,
once again, we say to you,
Keep the dragon and the lion away, and enter this body,
but still you weep, and wail, and disobey.

The soul said,

O radiant and sublimely righteous one!
O messenger of light!
If you want me to enter into this body,
give me a weapon to protect my self against this calamity,
because enemies will multiply all around me.

Free soul,
which weapon do you want?
Which weapon is sharper than what you already have?
Naṣirutha is your weapon!
The sincere living words that you received from the House of Life
are your sharpest weapon.

Innocent soul, the heavens were raised for your sake,

and filled with these bright stars.
For you sake, the earth was made solid,
and filled with bright fruits.
For your sake, the Great Hayyi ordered,
and so the sun rose and the moon shined.
For your sake, the seven planets
and the twelve signs of the Zodiac were established.
For your sake, the four winds were created,
fragrance spread, ether blew, and water flowed.

Free Soul,
the wisdom to praise your Lord has been poured into your heart.
You will remember your Lord and praise Him,
and so you will be secure and at peace.
Time will pass and come again.
The years are like the passing of a shadow.
The months will pass by quickly,
and all will go to their destiny.
Pleasure will vanish, and singing will come to an end.
Gold will become worthless.
The wealthy will lose their wealth,
and the tyrants will lose their kingdoms and property.
They will leave all their treasures to their sons
and go to the fire to be burned.
The poor and the oppressed will escape,

and be rid of the suffering of this world.

The earth will be eliminated and you, o sad oppressed soul,
will return to your original House.

The soul said,

I went and entered the body,
with the powers and abilities of Hayyi,
I went and entered the body,
with the name of Manda 'd Hayyi and his promise.
I became a spouse to the body,
in order to watch him and to take care of him.

The hypocrites, the wicked, and the corrupt surrounded me.
They tried to tempt and seduce me.
But Manda d' Hayyi was watching me;
he strengthened me, blessed me, and clothed me in his light.

Free Soul,
you come from the House of the King and Master.
Be careful of what you say,
and be wary of your actions.
Thus you will escape, uncontaminated by this house of destruction.

'u Hayyi zaken

Hail To You, Soul

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Hail to you, hail to you,
soul that has departed from the world.
You have left the house, the house of corruption
and the stinking body in which you have been.
It is abode of the wicked,
a place in which all sin.
It is the world of darkness,
a world of rancor, jealousy, and dissension.
It is an abode of pain and defects,
which bring forth the tribulation.

Rise up, rise up soul!
Ascend to your first homeland,
the place from which you were transplanted!
Rise to the dwelling of the righteous, the dwelling of the *Uthri*!
Wear the garment of glory and crown yourself with the living wreath!

Ascend and occupy the *'Shkinta*,

alongside your brothers, the *Uthri.*
As you were taught, praise the first Home;
and curse this place, the house that fostered you.
It is full of evil and devils who are eager to persecute you.

'u Hayyi zaken

Go In Peace, O Chosen One

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Go in peace, o chosen, pure, and innocent one;
you are without impurities.
Your place was upon this earth,
but your destiny ascended from its struggles.
You said, "I am a seer, a diviner;" then you passed the ages,
and passed the worlds of darkness, so go forth in peace.
The people will be assembled for judgment,
and judgment will be pronounced upon them,
those who did not discharge the obligations of the upright man.

But you alone, chosen and pure one,
fair Mana, who is burnished so bright.
You will not go to the judgment hall
and upon you no judgment will be pronounced.
You did discharge the obligations of the upright man.
Wear the garment of glory and crown yourself with the living wreath!
Kneel down, worship, bow down,

and praise the Great Hayyi.
Praise the Place of Life, to which your fathers went.

You are the chosen one, who is not of this earth,
and your seed is from the Place of Life.
Your home is the Everlasting Abode,
in which there is no heat or wrath,
and where you will have a throne to rest upon.

They kept for you a *Himyana* girdle,
in which there is no problem or defect.

Righteous one, ascend to the House of Life,
and go to the Everlasting Abode!

You will hang a lamp amidst lamps of light,
and they will shine at the time, and at the moment.

Arise! Behold the Place of Light!

'u Hayyi zaken

The Road Which Adam Attained

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Bliss and peace will be upon the road,
the road which Adam attained.
Bliss and peace will be upon the road,
the road which the soul traversed.
The soul had loosened her chains and broken her bonds.
She had taken off her earthly garment.
She turned around and saw it,
she saw it and became revolted.
The providers called the soul,
they provided her and called her,
"Come in peace, o illuminator,
who has illumined the falling house!
Come in peace, fragrant one,
who imparted her fragrance to the stinking body!
Come in peace, flawless pearl,
who was transported from the Treasuries of Life!
Come in peace, daughter of the free,
whom in the house of evil ones they called handmaiden.

O soul,

"Dust yourself off ! Put on your garment,

and crown yourself with the living wreath!

Gird on your *Himiana*, in which there are

no infirmities or blemishes!

Arise, come to dwell in the *Shkintha*,

the place where your brethren, the *Uthri* abide;

Hayyi is glorius and victorious, and victorious are the ones who went hence!"

'u Hayyi zaken

The Day On Which The Soul Departs

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

The day on which the soul departs,

the day on which the perfect ascends from this world of destruction,

there will be trouble and sorrow within it.

The *Ganzibri* of this world will gather,

wondering and asking one another:

"Who took the coral from her home?

She was illuminating it, but now it grows dark.

She was restoring it,

but now it is becoming dilapidated.

Its walls have collapsed, its lights went out,

its pillars have crumbled, and its doors and windows are shut.

The eyes can not see any more, the ears can not hear any more,

and the feet can not walk any more.

Naked they brought me into this world,

and naked they have taken me out of it.

Naked, like a bird flying alone.
The good deeds I have done precede me,
the charity I gave is behind me.
While I ascend to the House of Perfection,
waves of living water are at my hands.

The wicked saw the soul going away from them,
they intercepted her path and placed her
on route to an isolated place.
They took her to the house of correction
where they imprisoned and tortured her.
They asked her, "What power helped you to depart?
What was the name pronounced over you?"
The soul answered, "I depart by the power of Hayyi,
His name was pronounced over me,
and waves of living water were in my hands.
I shall rise up to the house of perfection,
to the World of Light."

'u Hayyi zaken

Between Darkness And Light

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Between darkness and light, between clarity and obscurity,
stand those who know about the House of Life.
They ask the soul departing from the underworld,
"Soul, where do the righteous go?
Where will the righteous go?
Where will their light be? "

The soul emerging from the distress and disaster says to them,

"The Righteous Elect will not remain in the world of deceit.
The poor and the *Tarmithi* shall not remain in the world of deceit.
Their sons will not remain in the world of deceit.
The lords and the wealthy will leave it in sorrow,
and they will be burned in the blazing fire,
they will leave their property to their children."

Soul, when you go to your Lord, your path will be long,
and there are neither signs, nor guides to lead you along it.
There will be different purgatories,

with many guardians and collectors.
So, how have you prepared yourself for this path,
and with what you will prevent the obstruction?
Soul, look how you were yesterday,
and what you have become today?

The soul said, "I was like a wonderful and tall building,
but today it has fallen down and collapsed."

Soul, how did you appear yesterday,
and what do you look like today?

She said, "Yesterday, I had a trunk
that could eat and drink, and work until exhaustion.
I used to wash it, to comb its hair, and take care of it.
I was like a rose on its branch.
Today, it has become arid and desiccated in its place."

Soul, if you regret the loss of this garment,
and if you feel sorry for it, you can return to it.
The Great Hayyi has summoned you forth in a good mood,
so if you miss the body in which you were, you can return and enter it.

No, my brothers, no!
How could a soul return to a dragon with seven heads?
How can you think of bringing the innocent soul
to this trunk of dirt and garbage?

She said, "They released me,
and closed the doors and windows behind me.
They closed my two ears through which
I used to hear the teachings of Hayyi.
They closed my two eyes that glimmered
day and night by the order of Hayyi.
They closed the mouth that praised Hayyi, and broken were my two hands,
which gave alms and charity, and stretched forth to give *Kushṭa*.
The two pillars fell down, so the whole structure collapsed.
The body deceived its owner, and the house was filled of darkness.

The soul set forth flying alone through the ether.
The rulers stopped the soul and asked her:
"By which power did you depart,
and whose name was pronounced upon you?

She said, "I departed by the power of Life,
the name of Manda 'd Hayyi was pronounced upon me,
and I am going to the House of Life."

They said, "Forgive us, and mention us before Hayyi."

She said, "When I rise up to the House of Hayyi,
and when Hayyi asks me,
when those who bear witness in *Kushṭa*.
come from everywhere to tell the truth,
What shall I say about you, the wrongdoers?
I shall say the truth sincerely.

Your eyes will never see the light,
and your feet will never stand on solid ground.
I and my brothers the *Uthri* shall ascend to the Place of Light,
whose sun is never extinguished, and whose light will never vanish.

All my pious brothers, you will be summoned,
and you will be lifted up for the Final Day.

'u Hayyi zaken

I Am The Head Of The Believers

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

O, Mana,

most compassionate Mana,

o, Mana, most neat, and most wise,

your assistants will accompany you and stand beside you,

up until the time when the souls will be weighted in the balance of judgment.

I am the head of the believers,

I am the head of the chosen and wise.

I have been marked with the sign from the beginning.

I went to the bank of Yardna.

The demons were watching me everywhere.

They said to me, "Man, give us your head before you depart.

Perhaps you will come back to us again."

No, I shall not give you my head.

It has been marked with an enduring sign.

They said to me, "Man, give us your eyes before you depart,

perhaps you will come back to us again."

No, I shall not give you my eyes.
They are filled with light.

I have been marked with the sign from the beginning.
I walked to the bank of Yardna.
The devils were watching me everywhere.

They said to me, "Man, give us your ears before you depart,
perhaps you will come back to us again."

No, I shall not give you my ears.
My ears are listening to the name of Hayyi.

They said to me, "Man, give us your mouth before you depart,
perhaps you will come back to us again."

No, I shall not give you my mouth.
My mouth is filled with *Kushṭa*.

They said to me, "Man, give us your hands before you depart,
perhaps you will come back to us again."

No, I shall not give you my hands.

My hands are stretched forth in charity and *Kushṭa*.

They said to me, "Man, give us your heart before you depart,
perhaps you will come back to us again."

No, I shall not give you my heart.
My heart is filled with knowledge and faith.

They said to me, "Man, give us your knees before you depart,
perhaps you will come back to us again.

No, I shall not give you my knees.
My knees are bent down to the Great Hayyi.

They said to me, "Man, give us your feet before you depart,
perhaps you come back to us again."

No, I shall not give you my feet.
My feet are for walking on the path of *Kushṭa*
from the place of darkness to the Place of Light.

You will ascend to the Place of Light,
and walk on the path of *Kushṭa* and faith.
You have achieved victory, Manda 'd Hayyi,
and you will help your lovers who believe in Hayyi.

'u Hayyi zaken

Blessed Is He Who Redeemed Me

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Blessed is he who redeemed me,
he who got me out of the world of bondage and lack,
and clothed me in a garment of radiance.
It is the garment that the chosen ones wear,
the same as the just and the faithful.

I opened my eyes, so they filled with radiance.
I placed my head into it, and felt the abundance of the world.
I swung my wings in it, and they became wings of radiance.
I sang hymns while going to the souls.

When the souls saw me, they all came to welcome me.
They received and greeted me, and said,
"Son of the pious, ask your father,
When will the prisoners be released?
When will the true promise arrive,
so that the troubled will be relieved?"

I shall tell you before my father,
The wicked will remain here bound with shackles,
until the Euphrates dries up from its source,
and the stream of the Tigris flows out.
until all the seas are dried up, just as
the rivers, springs, fountains, and wells will be.

Then all who were tightly bound in the depths
will be released and ascend.
The souls that reside in this house will be relieved,
the children of free men will be relieved,
and so too will the widows troubled by the wicked.
They will be rescued from the wicked,
who will remain in their wickedness.
Relief certainly will come to the troubled people.

'u Hayyi zaken

You Who Said That Relief Is Coming

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I wish I could go with the two Uthri who came to me,
but I am afraid.
I am afraid so much that I feel my breath stop.
I am afraid of the guardians of the Maṭrathi.
O, soul, why are you afraid? You are accompanied by the Uthri.

You who said that relief is coming,
and that you are finally leaving:
How good is what you say!
You who said that relief is coming,
and that you are finally setting out:
How good is what you say!

I sent for my brothers among you.
I asked them to pray for me and to come to me,
but my good brothers came to me by their own will.

Good brothers, if my presence is difficult to behold, then do not come.
He who is heavy with good deeds,
will ascend with ease,
while those who are heavy with sin
will have difficulty ascending and will be isolated.

I rise easily because my good deeds precede me,
and I lean upon them to support me.

Soul, why are you sorrowful?
Is it because you depart from this house?
The house will collapse.
All the demons' houses will collapse and crumble.
All of them will vanish.
All their deeds will be undone.

I am flying freely to the World of Light.
I reached the gate of the universe.
The demons, the wicked, and the oppressors
are muttering and watching.

Oppressors, I am not one of you, so why you are muttering?

I am flying and arrive at the House of Life.

Hayyi welcomed me;
He clothed me in radiance, and covered me with light.
The righteous put me between them.

I start to prepare the *Pihtha* loaf,
and gave praise to Hayyi.
They said to me, "If you see the pious, approach them,
and if you see the wicked, do not approach them.

You were established and settled through the *Kushṭa*
that will come to all the righteous and believers.

You are a faithful believer, and you will ascend to the House of Life.

'u Hayyi zaken

When The Darkness Intensified Around Adam

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

When the darkness intensified around Adam,
he abandoned his body behind him.
His soul was enveloped in radiance and light,
while the heart of Ruha was filled with hatred.

She said,

"Woe is me! Neither have I discovered her treasure nor obtained her secrets!
Now she will ascend to the House of Light.
I have to block her and shut the doors of darkness,
to imprison her in the *Maṭrathi* for a long time.
I shall torture her and prevent her
from feeling tranquillity and living in peace.

The soul of Adam begged help from Hayyi.
Hayyi asked Hibil Ziwa to descend and save Adam
from darkness and painful torture,
and to raise him on high.
I am Hibil Ziwa. I descended from the Place of Light,
and removed Adam from the world of evil and sins.

I made him pass the darkness, and destroyed all the stations;
I came back with him to the first house, to the Place of Light.
We left Ruha weeping and mourning,
for the soul of Adam, departed from his body.
She knew neither how, nor what were her secrets.

After a long trip, we arrived at the house of 'Ptahil.
When 'Ptahil saw our light, he arose, knelt down, and prayed to Hayyi.
He extended the hand of *Kushṭa* to the soul, and said,
"You received help to leave the world of the wicked."
She said to him, "Sit down, you naive *Uthra*;
you have no idea about the earth and what is going on in it!"

We left 'Ptahil and arrived at the house of Abathur.
When Abathur saw our light, he arose, knelt down, and prayed to Hayyi.
He extended the hand of *Kushṭa* to the soul.

Then we arrived at Yushamin;
he also arose from his throne, knelt down, and prayed to Hayyi,
and extended the hand of *Kushṭa* to the soul.
We arrived at the place of Anush Uthra;
when Anush Uthra saw the soul,
he arose from his throne, knelt down, and prayed to Hayyi,
and extended the hand of *Kushṭa* to the soul.

When we arrived at the place of the Children of Peace,
they arose from their throne, knelt down, and prayed to Hayyi,
and extended the hand of *Kushṭa* to soul.

Then we entered the light of Hayyi,
and were surrounded by the *Uthri* of light.
They welcomed us, blessed us and praised Hayyi.
They said, "Blessed are you, O soul,
and blessed is the one who planted you,
then released you and raised you to the Place of Light!"

Adam sat on the throne that was established for him
by the command of his Lord, surrounded by light and radiance.
The soul was so inspired by the light
that she got down from her throne,
bowed down and prayed to Hayyi,
and exalted Manda 'd Hayyi.

Adam said, "The fair Naṣurayyi, the righteous elect, men and women,
when they depart from their bodies,
they will ascend upon the same path by which I arose,
with secured hearts and eyes."

'u Hayyi zaken

The Soul Emerged From The Fruits Of Hayyi

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

The soul emerged from the fruits of Hayyi,
blooming and fruitful.
The *Uthri* came and asked her, "O Soul,
when you were on the earth in the house of decadence,
what did the wicked do to you?"

The soul answered,

They considered me a slave, a maidservant,
They mocked and despised me.
They said to me, "You are like a dammed river without any passage;
the plants on it cannot thrive and will die of thirst."
They called me the orphaned child of a slave,
without father, guardian, or descendants.

I looked upward to the one who implanted me,
willing his rescue and awaiting his release.
When can I escape this destruction, this pain and torture?

While I was waiting in my place, I heard a voice,
the voice of the compassionate *Uthra* calling and calming me.

When he appeared, I knew that he came to support me,
so I rejoiced with pride over all the worlds.
The *Uthra* said, "I am the father, the guardian of this Adam,
about whose father you have asked;
both of us believe in the Almighty."

The wicked were angry; they murmured, muttered, and said,
"Who is his master? Who supported him against us?
Who will undo what he has bound?"

I said, "I shall do that; I am the servant of the Stranger,
who encourages and supports his believers.
He will help him overcome you."

He is the Stranger, to whom none can compare.
He is the one who can save his offspring.

'u Hayyi zaken

I Came Nacked To This World

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I came naked to this world, and they withheld me from it,
empty and seeking, like a lost bird.

The soul is wailing, weeping and saying,
"What can I do for you, my body?
If you were a garment of radiance, I would wear you,
to ascend with me to the House of Life.
If you were *Himiana* girdle of radiance, I would wear you
around me, to ascend with me to the House of Life.
If you were a *Klila* wreath of radiance, I would put you
on my head, to ascend with me to the House of Life.
If you were a *Margna* staff of radiance, I would hold you
in my hand, to ascend with me to the House of Life.
If you were a sandal of radiance, I would put you
on my feet, to ascend with me to the House of Life."

The soul spoke to the body,
but the body did not hear her.

I can hear the voice of the messenger of Hayyi calling me,
"O brilliant soul, come along;
You who provided sweet-scented perfume,
you who made the stinking body fragrant with perfume.
Come along, noble one who was called a slave
in the house of the wicked! Come along!"

The soul said, "What can I do for you, my body?
I wish if you were not from clay!
You were formed from clay,
and to clay you will soon again return.
All who tortured you in this world will be judged guilty."

'u Hayyi zaken

I am still a Suckling Baby

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am still a suckling baby.
I am still a suckling baby but my years have come to an end.
I am still a suckling baby, but I have to leave this world.

The demons are on the way, but I have to leave
because my measure has become full.
How foolish are those who are sitting in sorrow for me?
They are sitting in sorrow for me.
Some are sleeping on the mats,
some are abstaining from food,
others are giving luxurious funeral banquets
Some tear their clothes, shed tears, and cut their hair.
All who tear their garments for me commit a sin.
All who spill tears for me will face seas and rivers blocking him.
All who cut their hair for me will be cast into the mountain of darkness.

My measure has become full,
the savior came to lift me up,
and I am going to the House of Life.

'u Hayyi zaken

I AM STANDING ON HIGH

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

On the path,
the soul is standing
looking upon her Creator.
Lord of Goodness, my eyes look up to You!

I am standing on high,
my eyes looking down upon the earth.
I see the soul weeping, wailing, and entrapped, her eyes full of tears;
she is cleaning the roads and the markets with her hair.
She is digging the earth with her nails, and moistening it with her tears.
She is holding mud in her hands to build.
She constructed, fixed, polished, and then mounted
the castle, and looked upward.

She took off her rose gown, and marvelled at how beautiful it was.
She shed her beautiful body, and was astonished by its perfection.
She said, "You poor beautiful body,
you do not deserve to be eaten by worms or by birds!"
The soul sat waiting for a human companion,

who might come accompany her along her path.

While she saw waiting, she saw ghosts coming,
but they are not shining, and are not illuminating.
Darkness precedes them and darkness follows them.
They are surrounded with evil spirits, full of sin.
From a distance of about a league and a half,
she heard their quarreling, and smelt their evil and disgrace.
When they saw her, they stopped close to her,
and called for her to come with them on their path.

Dull faces, what have you done,
that your stock is so bad?

They replied, "We settled in this world.
We deceived, cheated, and swindled the others.
Our eyes spied, our ears eavesdropped,
and our hands stole and killed.
Our hearts were offenders, our body engaged in lewdness,
our knees knelt before demons,
and our feet walked barefoot towards evil.

The soul said to them, "Since these are your features,
your works, and your stock,

keep yourselves away from me.
I shall not accompany you on your path."

The soul sat waiting for a human companion,
who might come accompany her along her path.

While she was waiting, she saw luminous,
gorgeous faces appearing to her.
Radiance went before them and light followed them.
There were accompanied by *Uthri* and angels.
From a distance of about a mile and a half,
they were shining and spreading perfume.

The soul spoke to them and said,

"O, my pious brothers, take me with you if you wish.
I would like to live with the good, and accompany the believers."

They said,

"Soul, what were your deeds in your material world,
so that we can take you with us on our path?"

She said,

"My father distributed bread to hungry people,

and my mother bestowed alms to the needy.

My brothers chant hymns,

and my sisters extended the hand of *Kushṭa*."

"Soul, your father gave bread for his own sake.

Your mother bestowed alms for her own sake.

Your brothers who chant hymns will rise up on the way of *Kushṭa*.

Your sisters who extended the hand of *Kushṭa*, Manda 'd Hayyi will be their helper.

Speak about yourself.

What good deeds have you done, so that we take you with us on our way?"

She said,

"Fair believers, my brothers handed me to the wicked, who were without pity.

They gave neither wages nor alms. Hence they are chained in darkness.

I loved Hayyi, and I loved Manda d' Hayyi.

They occupied my heart and my thought.

Every Sunday I took alms and bread, unbeknownst to all,

and walked to the *Bit Manda* to give them to orphans and widows.

Hayyi knows how many hungry people I fed,
how many of the thirsty I replenished, and the naked I clothed.
Hayyi knows how many captives I released,
and brought them to their homeland with stock for their way.
Hayyi knows everything."

When soul finished her speech, the pious stood before her.
They sat her upon a throne, and dressed her in light.
They clothed her with brightness,
and made for her a great crown.
They braided a resplendent wreath for her head,
and bound her with a brilliant *Himiana* girdle.

Then, they made a crossing for her to cross the seas and the rivers.
They took her hand and led her through dividing waters.

Hayyi sustained the life, and the life found its existence.

'u Hayyi zaken

Between The Hidden And The Radiant

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Why should I come?
Why should I inhabit this miserable body?
Why should I stay in it for months and years?
It will not ascend with me to the Place of Light.

Between the hidden and the radiant, between light and the *Uthri*,
stands those who question soul the soul,
Saying to her, "Speak! Tell us, soul,
Who constructed you? Who built you?
Who was your builder, and who was your creator?"

The soul said,

"My Father, is the one who built me, and the one who constructed me"
One was the being who transplanted me;
One of the Children of Peace took me in his goodness,
enveloped me in a wrapping of radiance, then gave me over to Adam.

Adam, in his simplicity, took me and cast me into the physical body;
the body that is full of sourness and bitterness."

The soul will remain and wait in the body that she has to take care of it,
until her measure is complete.
At that time, the deliverer will come, release her, and bear her away.

Soul, you are now free, so you can run!
Run soul, the one who captured you will not know his way!

The soul and the deliverer are on their way to the Place of Light.
To the place where the sun does not set,
nor do its lamps of light grow dim.

'u Hayyi zaken

Her Years Have Come To An End

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Wings from antiquity
the Creator of heaven and earth
has prepared for the soul.
She set out and sat upon a cloud of brightness.

Her years have come to an end.
Her time is over.
Her eyes are filled with releasing,
and her heart is full of weeping.

They released the soul and placed her before the Judge,
who asked her,
"Soul, you were in the world of falsehood and deceit,
so what did you do in that world?
And what was your stock along the way?"

She answered, "As you are my witness, Judge,
I was not an evildoer.

I neither killed nor committed adultery.
I did not steal.
I never performed magic or put my faith in magicians.
I neither tortured a soul in its body,
nor testified falsely against anyone.
I neither changed the borders
nor moved their signs out of their place.
My eyes never insinuated,
nor did my mouth utter false testimonies.
No enchanter enchanted me,
and no fortune teller foretold my future.
I did not bow down before two lords,
and I did not hesitate to give charity.
I guided the blind, and I gave alms.
I fed the hungry and helped the widows.
I clothed the naked, freed the captives
and sent them back to their homeland with aid.
I nursed the sick, and I prepared a grave for the dead."

"Soul: If you had done these deeds,
then where are the witnesses to testify on your behalf?"

While soul was standing before the Judge,
the witnesses rapidly surrounded her.

The Yardna with his two banks testified on her behalf.

The *Maṣbuta* baptism testified on her behalf.

The *Pihtha*, *Kushṭa*, and *Mambugha* testified on her behalf.

They held her by her right palm,

and raised her up to the house of perfection to be settled,

in which there is no doubt, and the sun never sets.

'u Hayyi Zaken

A Voice Called From On High

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Quiet Mana,

feel pleasure and be happy!

Hibil Ziwa will come to you from the House of Hayyi!

A voice called from on high;

from on high, a voice called and said,

The captives must be released. I went to see them.

When I reached them, the guard came to meet me.

I asked him, "What are they eating and drinking?"

He answered, "They eat bitter apples and drink black and fetid water."

I said him, "Take the keys and open the door of the prison.

Release all the captives; do not leave a prisoner inside."

He opened all the doors, and the prisoners departed in large groups.

The thieves and those who committed adultery were separated,

and pushed to the gates of hell.

The magicians and the conjurers were separated,

and pushed to the gates of hell.

The diviners and soothsayers were separated,
and pushed to the gates of hell.
Those who changed boundaries and displaced landmarks
were separated, and pushed to the gates of hell.

I said to the guardian of the prison:

"You are responsible for these good souls
while they are in prison until the Day of Judgment."

The captives who received the *Masiqtha* became happy and chant hymns,
while the prisoners who were left behind wept.
They wailed because they will remain in their chains.

They said, "We heard how good you are,
and that you do not abandon people on the lonely peak."

He said, "My sons, there is no lonely mountain,
and no good person, who will be cursed by his God;
rather, it is the fault of your lineage.
They are the ones who cursed you, when they did not instruct you,
and occupied themselves with this deceitful world.
They did not read *Masiqtha* for you, and did not recite hymns,
nor did they give charity and alms in your names."

'u Hayyi zaken

The Soul Is On Tibil

'Bshunayhon 'd Hayyi rabbi

In the name of the Great Hayyi

When the chosen come to Tibil,
they will be embraced by my grape-vines.
Then they will rise up and see the Place of Light.

The soul is on Tibil. She is lying lifeless.

An *Uthra* came and stood by her pillow, and awakened her saying:

"Wake up, soul, and look out upon the House of Life.

Get up and look upon the House of Life,

raise your face upwards to the Place of Light.

Look at the whole world!

Everything that looks like nothing

includes nothing, so what is its benefit?

Look at the big sea which can not be waded.

Look at the River Hiṭfon, which cannot be crossed.

Look at the guardian stations where the evil spirits stand.

Look at the blazing fire, rising up to the sky.

Look at the trenches and the gaps on the road.

Look at the high mountain that can not be climbed.

Look at the heavy iron wall that surrounds the world,
and girds it, so there is no way in or out.

Soul, if you hear what I am saying, if you do according to my will,
and if you obey me, then you will rise up.
I shall place a crossing for you to pass the sea.
I shall make a bridge across the River Hiṭfon for you.
I shall cross the stations with you on which the evil spirits stand.
I shall lead you across the blazing fire.
I shall lead you out of trenches and over the gaps on the road.
I shall split this high mountain to make a way for you.
I shall make an opening for you in the heavy iron wall.
I shall hold you with all my power and extend you to be with me.
I shall hold you with all my power and rise you on high,
to the Place of Light."

'u Hayyi zaken

Whose Soul Is This ?

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Whose soul is this, which has been so well built?
Whose soul is this, which has been so well formed?
She is fair and faithful, she is faithful and fair;
she is well prepared, very courageous, and well-armed.
She neither worries nor does she feel frightened.
She is afraid of neither judges nor demons.

A wreath of ether was braided on her head to raise her on high.
She flies, arriving at the house of judges.
When the chief of the judges saw her, he asked her:

"By whose power did you depart,
and whose name was pronounced upon you?"

The soul said,
"I departed by the power of Hayyi;
the name of Manda 'd Hayyi was pronounced upon me."

He said to her:

"How can I describe you, and with what can I compare you?
You are like the sun, and like the moon.
You are like a breeze coming from the North,
and you are the soft waves pushed softly by gentle air."

The soul is more radiant than the sun,
and more glamorous than the moon.
She is gentler than the breeze coming from the North,
and softer than the waves of the water.

The chief of the judges bowed to her, and said,

"Depart, soul, and set out for the heights,
to the Place of Light."

'u Hayyi zaken

The Letter Of Kushṯa

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

The letter that left the world was written in *Kushṯa*,
and sealed with signet of the almighty Hayyi.
The righteous wrote it,
and the faithful tied it on.
They wrote it, prepared it, and suspended it around the neck of soul.
They dispatched it to the gate of the House of Life.

Ruha and her demons saw her bearing a letter. They said,

"Who has written this letter,
the secret of which is unknown to us?
Who wrote the letter that was written in *Kushṯa*
and sealed with the signet of the mighty Hayyi?
Who hung it around the neck of the soul
and dispatched her to the gate of the House of Life?"

The righteous wrote it,
and the faithful tied it on.
They wrote it, prepared it, and suspended it around the neck of soul.

They dispatched it to the gate of the House of Life.
The wise soul covered the letter with her radiance,
wrapped it and veiled it in her light.

The demons abased their heads to her.
The soul passed and ascended.
A resplendent wreath of ether was placed on her head.
The soul flew and went until she reached the dividing waters.
There she came forth towards a great beam of the radiance of Hayyi.

He grasped her with the palm of His right hand
and brought her over the dividing waters.
They established her in her safe house,
in which the *Uthri* sit.

Hayyi sustains the life, and the life has found its own.

'u Hayyi zaken

Hayyi Has Sent Me My Destiny

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

My years have come to an end.
Hayyi has sent me my destiny.
He has bestowed salvation upon me.
I have become free.
My scions, I am leaving you.
What will you do after my absence?

I have taught you how to do good deeds,
and I advised you to perform great actions,
so what are you asking about?

I sat under the shadow of my grape-vines,
and my brightness shone upon them.
They asked me, "You, who have left us:
you were provided with limitless living knowledge,
tell us about it so that we shall not doubt it.
Inform us about the mysteries, before you leave us."

I shall tell you about the constructed *Mana*.

When he leaves here, the demons will be his opponents
until he reaches the house of 'Ptahil.
He will pass them and reach the dwelling of Abathur,
who will receive him with his brilliant light.
Mana will have a great brilliance,
so that the Second Life will be frightened.
The Second Life will get down off his throne
and give praise to Hayyi, saying:
"Praised and glorified is my Lord,
You who have sent me this aid."

My scions beat their heads, wept and wailed for their own sake.
They said, "You left us, so when will we see you again?
He said, "I am going there, with a secure heart,
because my Lord desired me to be there.
The Almighty joined me to the perfectly hidden ones
in their Place of Light.
To whom have you left your scions?
Who will support them, and who will teach them?"

The Lord of all worlds will be their preserver and their supporter.

'u Hayyi zaken

I Passed The Door Of The Garden

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I passed the door of the garden,
and heard the gardener weeping,
and calling upon the orchard trees to mourn.
O gardener, why do you weep,
and why do you call upon the orchard trees to mourn?
Have you lost your spade?
Has the water stopped running in your channels?

He said, "No, I have not lost my spade,
and the water in my channels has not stopped.
The water in my channels has not changed its way,
but one of my cedar trees has been uprooted.
Last night, a cedar tree was uprooted in my orchard.
I am weeping for I lost her companionship.
She has left me all alone.
What I shall do with the scions she has left to me?"
O gardener, the one who planted your cedar tree
has uprooted her from your orchard.

She will stand established here among us,
and the good scions that she has left with you
will grow, bloom, and be fruitful.

'u Hayyi zaken

The Splendor Of Sunday

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am going to meet my counterpart,
and my counterpart is going to meet me.
He is filled with happiness and delight,
As if I have returned from captivity to him.

The splendor of Sunday crossed the gates of the prison.
Through the gates of the prison, the splendor of Sunday crossed,
and the gate became full of light.
When the souls saw the radiance and the light of Manda 'd Hayyi,
they rejoiced, even though they are bound with chains.

The guard of the prison who is living with them said,

"What is this day that you are rejoicing,
even though you are bound with chains?"

They said, "It is our best day; it is Sunday, the day of splendor."
The splendor of Sunday has crossed over to us,
and the gates of the prison have become full with light.

When we saw the radiance and the light of Manda 'd Hayyi,
we rejoiced, even though we are bound with chains."

Guardian of the prison, release the souls and give them to me!
Give me the souls that deserve of the Place of Light!
Deliver everyone who was signed with the sign of Hayyi
and baptized in the living water.

The guardian of the prison said,
"Good Sir, the souls are so numerous!"

He said, "Search your memory and choose from among them,
speak with them loftily with noble voice, and put them on the right path!"

I searched in my memory
and I chose those who are worthy of the Place of Light.
I chose everyone who was signed with the sign of Hayyi
and baptized in the living water.

The guardian of the prison asked, "Good Sir,
Who will relieve those you have chosen from their chains?"

I replied, "In the place where these souls will live,
they will be free from their chains, and live in bliss."

'u Hayyi zaken

When Will My Years Come To An End?

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

When will my years come to an end?
When will this humiliating torture come to an end?
When shall I get out of the robe of the body?

When I shall leave for the house of my Father,
and not return to this world?
My back has become bent, and my time here has been long,
so when shall I be raised to the Place of Light?

Hayyi answered me from the place of fruits,
and the radiance from the heavens replied.

I looked at the far place and I saw my Father,
and recognized Him in that wide and distant dwelling.

'u Hayyi zaken

They Put Me Into The Life

'Bshumayhon 'd Hayyi rabbi
In the name of the Great Hayyi

The soul said, "They put me into the life,
into its system of torture.
With a good heart, I called upon Hayyi;
with a good heart, I called upon the Almighty.

He removed the robe of darkness from me,
and clothed me in a garment of radiance,
a garment of light, which is endless and limitless.

I grew within it, until I became the size of the universe.
I extended my wings and ascended to heaven.
I opened my eyes, and they were filled with light.

I am departing with my garment of radiance,
the garment in which Hayyi has clothed me.

I flew and arrived at the houses of the demons.

I heard them whispering about me.

Why you are whispering? I am not one of you.
I do not belong to you and you do not belong to me.

I passed them, and kept going until I arrived to the dwelling of Abathur.

I said, "May *Kushṭa* be upon you, o righteous elect,
grant me *Kushṭa* from what you have!"

I am departing with my garment of radiance,
the garment in which Hayyi has clothed me.
I flew and arrived at the Children of Peace.

I said, "May *Kushṭa* be upon you, o righteous elect,
grant me *Kushṭa* from what you have!"

I am departing with my garment of radiance,
the garment in which Hayyi has clothed me.

I flew and arrived at the dividing waters.

When I reached the dividing waters,
a great beam of radiance grasped me by the palm of my right hand,
and brought me out of the dividing waters.

I said, "May *Kushṭa* be upon you, o righteous elect,
grant me *Kushṭa* from what you have!"

I am departing with my garment of radiance,
the garment in which Hayyi has clothed me.

I flew and arrived at the House of Life.

When I reached there, the righteous came out to meet me.
They brought radiance and clothed me, and covered me in light.

I said, "May *Kushṭa* be upon you, o righteous elect,
grant me *Kushṭa* from what you have!"

The righteous admitted me to their circle.
I sat among them and prayed to Hayyi.

'u Hayyi zaken

A Voice And A Voice

In Response

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

He ascended and helped me ascend along with him.

He did not abandon me to the false world.

A voice and a voice in response;
I heard the sound of two voices.
Two voices sitting together and wondering.
They are the voices of *Ruha* the spirit, and *Nishimtha* the soul,
sitting together and conversing.

The spirit says to the soul,
to the soul the spirit is saying,
"Swear by your life, my sister,
take me with you when you set out!"

The soul replied: "How can I take you with me to where I go,
when you are a deceitful spirit?"
Sister, how can you want me to take you with me and yet lie;

you say what you have not seen with your own eyes!
How can I help you to cross to where there is a man,
who stands and weighs the deeds and its wages?
He is weighing the deeds and the wages,
and puts the spirit with the soul together.
He lets the righteous ascend and stops the wicked, judging them;
so how can I help you cross his gate? "

The spirit said, "Take me with you, to where the judgment scales are held,
and then my good and my bad actions will be declared,
and whether I can go with you or remain in torture."

How good you are my sister, soul;
you will take me with you on high,
where they will weigh me.

They put me in the balance and weighed me.
They found me acceptable.
They accepted me with the soul, who was happy
to accompany me and to be in union with me.

Together we shall ascend to the House of Life.

'u Hayyi zaken

KUSHṬA IS GOOD TO THE GOOD

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Kushṭa is good to the good,

and Manda 'd Hayyi will help the Children of Peace,

who are dwelling within their bodies,

and cling to the name of Hayyi and his teachings.

When will it be dark? When will it be bright?

When will the measure of the world be full?

When will good come from evil?

When will sweetness come from bitterness?

When will life come from death,

and ascend before his father?

When will this bitter life come to an end,

darkness become brightness,

and the soul rescue this world?

Whichever part is dark and whichever part is light,

the measure of the body will be completed.

When *Kushṭa* comes to the good ones,
and Manda 'd Hayyi comes to the Children of Peace,
then light will depart darkness,
sweetness will depart bitterness,
life will depart death and ascend before its father.

The soul will depart this world, helped to rise up,
and will be fixed in the place where the righteous reside.

'u Hayyi zaken

I Heard The Voice Of The Soul Crying

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I heard the voice of the soul crying from within:
Who will remove me from my body?
Who will extract me from my innards?
Who will take me out of this world?
It is a world full of darkness, and full of intrigue.
It is bound with unlimited knots and sealed with countless seals.

The man who can loosen your knots,
remove the seals from you,
and release you is the one who can testify for himself,
who can count the stars in the sky,
who can encompass the great seas,
who sees the moon to be faint and weak
when he looks upon it,
and who can see the great gate through which he took the universe.

Once you have asked, you will have found,
and you will find once you ask again.

'u Hayyi zaken

My Measure Has Become Full

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

My measure has become full,
and my years have come to their end,
so I am departing.

The spirit asked the soul,

"Since you are departing, why do you feel sorry;
if you feel regret, why are you leaving the body?"

The soul said,

"If I leave, demons will harass me,
and I cannot return, since my measure has become full."

Where is Hayyi, whom I loved?
Where is Hayyi, who loved me?
Where is Manda d Hayyi, whose name I accompanied
when I went down to the Yardna?
With his pure name I was branded.
Where is the Yardna of living water, who was my supporter?

Where are the righteous elect, in whose name I gave charity?
Where is the path, upon which I walked?
Where are my two sandals, which became worn,
from walking with my friends?

Master of *Kushṭa*, where are you going?
Do not leave me, the wicked surround my body.
Manda 'd Hayyi is far from me, so be close to me.

Manda 'd Hayyi established *Kushṭa* in its place,
so justice grew and spread throughout the world.
Then he said to me,
"How have you come to this mess?"

Manda 'd Hayyi, did Hayyi send you to me,
or have you come to me on your own?

Manda 'd Hayyi said, "Hayyi sent me to you to take you
from the world of darkness, the world of hatred, jealousy, and division.
I shall lift you from the world of darkness to the House of Light.

Manda 'd Hayyi, you were victorious
and you have given victory to all who love you!

'u Hayyi zaken

Although I am Still A Small Child

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Although I am still a small child,
my measure has nonetheless become full.
Death has come to me while I am still a small child.

Whom shall I call, who will give me a hand,
and who will take care of me?
I shall call the voice of Hayyi,
the great candle that is full of light.
I shall call the righteous elect,
I shall sincerely give charity.

Manda 'd Hayyi heard my call, he replied and said,

"Come along, o righteous elect!
Come along, o kind and compassionate,
who gave charity sincerely and faithfully.
Come along, child of Hayyi."

I shall help you to pass the stations;

I shall help you to pass Ruha and the demons.

I shall raise you, and purify you.

I shall show you the grape vine beyond the universe.

Beyond all the worlds, he stands calling the perfect.

The voice of Hayyi calls.

We shall see Him in the Place of Light.

Praise be to Hayyi!

'u Hayyi zaken

I Am A Crystal Wreath

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

The Mana speaks, saying,

"I am a crystal wreath, a wreath of crystal am I.

I am a golden belt, a crystal wreath set upon the heads of the great."

The Mana weeps throughout the ages.

The good Mana is weeping,

until heaven trembles for the sake of his pain,

and the earth shakes for the sake of his tears.

The master of the earth is weeping,

and the garment of Adam is weeping.

The elect feel pain, and the birds seek refuge in the mountains.

The Mana speaks across the ages, saying,

"I am a crystal wreath, a wreath of crystal am I.

Who has brought me from the House of Life

and cast me into the house of the wicked?

Who has brought me from the place of brilliance

and dumped me in the house of sinners?

The evildoers tried to take me captive.

They tried to torture me and confine me;

but, by the power of my father,

and the light from the House of Life, they could not.

'u Hayyi zaken

I Am A Righteous Child Of The Greatness

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I am a righteous child of the Greatness.
I am the one who resided in the garment of tears,
between the devouring fire and the darkness.

I dwelled in the house of the wicked,
who threatened me every day.
I resided in the garments of darkness,
and became part of the darkness.
I endured and suffered much,
while I resided in that vain garment.

I am a righteous son of the Greatness,
who confined me with the ghosts in this evil world
which does not brighten when I share my brightness with it.

They say to one another,
"We shall cut him off and keep him with us".

But then the Stranger came to me.

He helped me and took me away from them.

He took me out of the devouring fire.

He dressed me in the garment of the Great.

He prepared a path for me from this world

to the world of perfection.

'u Hayyi zaken

The Soul Whithin Me Yearns For Hayyi

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

The soul within me yearns for Hayyi.
The soul within me demands Hayyi.
My goal is to reach the Place of Life.
I am flying, advancing until I reach the first guardian.
The servants of the first guardian came to meet me.
They said, "Let us take this man with us as our captive.
He might serve as a companion to us."

They asked me, "Hail, companion;
Where did you come from? Where do you go?"

I came from the earth, I am going to Hayyi,
and my path is to the Place of Life.

They said, "This is the Place of Life;
here it is, so where are you going now?"

I said to myself, "I am not one of them.

If I stayed with them, I would endure every torment.
This is not what my soul desires and wants.
The soul within me yearns for Hayyi.
The soul within me demands Hayyi.
My goal is to reach the Place of Life."

I am flying, advancing until I reach the second guardian.
The servants of the second guardian came to meet me.
They said, "Let us take this man with us as our captive.
He might serve as a companion to us."
They asked him, "Hail, companion;
Where did you come from? Where do you go?"

I came from the earth, I am going to Hayyi,
and my path is to the Place of Life.

They said, "This is the Place of Life;
here it is, so where are you going now?"

I said to myself, "I am not one of them.
If I stayed with them, I would endure every torment.
This is not what my soul desires and wants.
The soul within me yearns for Hayyi.
The soul within me demands Hayyi.

My goal is to reach the Place of Life."

I am flying, advancing until I reach the third guardian.
The servants of the third guardian came to meet me.
They said, "Let us take this man with us as our captive.
He might serve as a companion to us."
They asked him, "Hail, companion;
Where did you come from? Where do you go?"

I came from the earth, I am going to Hayyi,
and my path is to the Place of Life.

They said, "This is the Place of Life;
here it is, so where are you going now?"

I said to myself, "I am not one of them.
If I stayed with them, I would endure every torment.
This is not what my soul desires and wants.
The soul within me yearns for Hayyi.
The soul within me demands Hayyi.
My goal is to reach the Place of Life."

I am flying, advancing until I reach the fourth guardian.
The servants of the fourth guardian came to meet me.

They said, "Let us take this man with us as our captive.
He might serve as a companion to us."
They asked him, "Hail, companion;
Where did you come from? Where do you go?"

I came from the earth, I am going to Hayyi,
and my path is to the Place of Life.

They said, "This is the Place of Life;
here it is, so where are you going now?"

I said to myself, "I am not one of them.
If I stayed with them, I would endure every torment.
This is not what my soul desires and wants.
The soul within me yearns for Hayyi.
The soul within me demands Hayyi.
My goal is to reach the Place of Life."

I am flying, advancing until I reach the fifth guardian.
The servants of the fifth guardian came to meet me.
They said, "Let us take this man with us as our captive.
He might serve as a companion to us."
They asked him, "Hail, companion;
Where did you come from? Where do you go?"

I came from the earth, I am going to Hayyi,
and my path is to the Place of Life.

They said, "This is the Place of Life;
here it is, so where are you going now?"

I said to myself, "I am not one of them.
If I stayed with them, I would endure every torment.
This is not what my soul desires and wants.
The soul within me yearns for Hayyi.
The soul within me demands Hayyi.
My goal is to reach the Place of Life."

I am flying, advancing until I reach the sixth guardian.
The servants of the sixth guardian came to meet me.
They said, "Let us take this man with us as our captive.
He might serve as a companion to us."
They asked him, "Hail, companion;
Where did you come from? Where do you go?"

I came from the earth, I am going to Hayyi,
and my path is to the Place of Life.

They said, "This is the Place of Life;

here it is, so where are you going now?"

I said to myself, "I am not one of them.
If I stayed with them, I would endure every torment.
This is not what my soul desires and wants.
The soul within me yearns for Hayyi.
The soul within me demands Hayyi.
My goal is to reach the Place of Life."

I am flying, advancing until I reach the seventh guardian.
The servants of the seventh guardian came to meet me.
They said, "Let us take this man with us as our captive.
He might serve as a companion to us."
They asked him, "Hail, companion;
Where did you come from? Where do you go?"

I came from the earth, I am going to Hayyi,
and my path is to the Place of Life.

They said, "This is the Place of Life;
here it is, so where are you going now?"

I said to myself, "I am not one of them.
If I stayed with them, I would endure every torment.

This is not what my soul desires and wants.
The soul within me yearns for Hayyi.
The soul within me demands Hayyi.
My goal is to reach the Place of Life."

I am flying, advancing until I reach the House of Life.
The righteous came forward to meet me.
In thanks, I bow down and praise Hayyi.
They clothed me in radiance, covered me with light,
and numbered me among the righteous.

Soul, you must raise your lamps
to shine among the lamps of light.
The word of truth has come to you.
It came to the faithful and the righteous.

'u Hayyi zaken

For Whom Are You Guarding the Road?

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Why have you been standing here for so long a time?
For whom are you guarding the road?

I am guarding the road of the one who will remain in the world.

Where did he come from, and what shape does he take?

He is wearing a garment of radiance,
and the light shines over his shoulders.
He came through the worlds.
He split the sky and revealed himself.
The scales are fixed before him,
and he weighs both the deed and its reward.
He examines both the spirit and the soul.
The one who is righteous and full of good will ascend,
and the one who is imperfect and lacking in goodness
will remain in the underworld.
We praise You, our Lord, so that You might forgive our sins and our deceit.

'u Hayyi zaken

I Passed Through The Door Of The Captives

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I passed through the door of the captives.
I passed the tortures of this world.
I heard the sound of weeping souls
coming from the house of the captives.
They were crying, "Woe to us,
we were tempted and deceived by this world.
Who will tell our sons, whom we left behind,
not to do as we did, so that they will not be bound here?
Who will tell them not to give up the great Healer,
not to abandon the great Lamp,
and not to seek a substitute for Manda d' Hayyi?
Who will be their sincere supporter,
and the supporter of the righteous,
from the place of darkness to the Place of Light?

Manda 'd Hayyi, you are victorious,
and you give support to those who follow you!

'u Hayyi zaken

Birds Of The Wastelands

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Birds of the wastelands, who sit around its lamps,
What are you eating, and what do you drink?
What can you eat from the wastes?
What can you drink from the lamps?
When the day of departure comes,
what stock will you have for your way?

Birds of the wastes,
neither silver nor gold will be your stock along the way,
and not even the money or coral.
All people will gather and come to the gate of the House of Hayyi.

Tell us, child of Hayyi,
at the time when we depart,
what will be our stock along our way?

Alms and charity given by your hands,
and sincere faithful shall fill your hearts.
These will be your stock,
on your way to reach the Place of Light.

'u Hayyi zaken

Wasted World, You Are Dazed And Confused

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

Above all others, at the very top of the dome,
the Great Hayyi stands and preaches.
He preaches and counts the sins of this world.

Wasted world, you are dazed and confused!
Ignoramus, whom do you trust? In whom do you believe?
I shall remove the glimmer from the light that was bestowed on you.
I shall remove it from you, so that you will fall.

Brutish world, which does not recognize the right hand from the left!

You will not receive any benefit from demons,
because they will not serve you.
You ought to wake up, and beat your breast with your hands!
You ought to say, "Woe is me, for what I have done in this world!"
They have called me to the path of Hayyi,
but I did not listen to their call,
and strayed far away from the signs along the road.

'u Hayyi Zaken

Woe Is Me! What Have I Done?

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I can hear the sound of one of the souls,
crying from the depths of the darkness.
She is crying from the house of evil and sins, and says:
"Woe is me! What have I done to help myself after my death?"

I was busy accumulating gold and silver.
My gold and my silver were of no benefit!
They were the cause of my being cast into hell and the darkness.
I had jewels and corals, but what benefit did I get from them?
My money and my precious property
were the source of my destruction.

My desires blocked my way,
and my instincts were like chains and bonds to me.

The wicked and the sinful seduced me, and misled me,
so I succumbed to the corruption of the life.

My heart was attracted to evil, and my tongue lied,
until Manda d' Hayyi, the messenger of light, said to me,
"Soul, I called you, but you did not respond.
Here you are calling, but who will respond and help you?
You were tempted by gold and silver,
they were the cause of your being cast into the blazing fire.
You have done much evil during your life,
and so you must go to the burning furnace.
If you stop your bad acts, and cease to sin,
then you will ascend along the path of the righteous.
If you continue to do bad acts,
and you do not change your sins to good deeds,
then you soul will die another death.
You will neither see the light nor arrive at the Place of Light."

Blessed be Hayyi, blessed be the House of Life,
and blessed be Manda 'd Hayyi.

'u Hayyi zaken

I Heard A Voice Of A Soul

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

I heard a voice of a soul
as she was departing from a body.
From a deprived body,
she leaves and departs from this world.
I heard her saying, "Naked I came into this world,
and they took me empty-handed, like a solitary bird."

The soul turned to the body from which she had departed, and said,
"What shall I do with you my body which is left in this world?
What shall I do for you, my beautiful body,
that will be food for the worms?
What shall I do for you, my robe of roses,
that will be devoured on the ground by birds?
If you were a garment of radiance, I would wear you,
to ascend with me to the House of Life.
If you were *Himiana* girdle of radiance, I would wear you
around me, to ascend with me to the House of Life.
If you were a turban of radiance, I would wear you,
to ascend with me to the House of Life.

If you were a *Klila* wreath of radiance, I would put you
on my head, to ascend with me to the House of Life.
If you were a *Margna* staff of radiance, I would hold you
in my hand, to ascend with me to the House of Life.
If you were a sandal of radiance, I would put you
on my feet, to ascend with me to the House of Life.
What can I do for you, my body,
when you were made from clay?
You were shaped from a lump of clay,
and you endured the persecution of all the wicked!"

While the soul was talking to her body,
the messengers of Hayyi came to her.
Those are the ones who do not accept bribes.
They talked to her kindly.
"Come along, flawless pearl,
transported from the Treasuries of Life!
Come in peace, fragrant one,
who lent her fragrance to the stinking body!
Come in peace, radiant one,
who gave light to her dark house!
Come in peace, daughter of the free,
who was called a servant in the house of the wicked!
Come in peace, and take off your dress of clay,

the dress of flesh and blood, and put on the robes of radiance and light.

Put on the robe of perfume and the sparkling wreath,

and ascend to reside among the *Uthri*.

Blessed be Hayyi, and blessed be the Place of Light!

'u Hayyi zaken

I am a Daughter Of The Faithful Righteous

'Bshumayhon 'd Hayyi rabbi

In the name of the Great Hayyi

One of the children of *Kushṭa* was weeping
in the abode of darkness.
She said, "I am a daughter of pious men,
a daughter of the true believers.
I am a daughter of the faithful righteous.
Who has brought me to the house of darkness?

A reply came to her:

"Your basket was filled with bread,
but you did not feed the hungry people.
Your jar overflowed with water,
but you did not give any to the thirsty.
Your pitcher was filled with ghee,
but you withheld it from the needy.
Your cupboard was filled with clothes,
but you did not clothe the poor and naked.
Your mattress was full and comfortable,

but you forbade the tired from resting upon it.
Your way was wide and paved,
but you closed it before all who passed.
So, just as you have deprived all of them,
you too will be deprived."

She said, "If I knew that I would die,
if I knew that I would stumble,
then I would have fed the hungry with my bread,
replenish the thirsty with my water,
shared with the needy some of my ghee,
clothed the wretched with the clothes in my cupboard,
offered rest to the tired on my mattress,
and let all travelers pass through my way.
Now I am deprived, just as I deprived the others in this world."

Then she begged, saying, "But we have heard that you are pious
and you do not abandon anyone to this deserted place!
I know that I have sinned and pushed others to be sinners,
but I know that Hayyi is the merciful and the forgiving!
Forgive me for the sake of my father,
who gave bread and fed the hungry,
and for the sake of my mother,
who gave charity to the poor."

He said, "Your father gave bread to the poor for his own sake.
Your mother gave charity for her own sake.
But the Forgiver will forgive the sins of the souls,
thanks to the righteous men and those who believe in *Kushṭa*."

'u Hayyi zaken